THE GENTLEMAN'S CALLING.

Ἕκαστος ἐν ᾧ ἐκλήθη, ἀδελφοί, ἐν τούτῳ μενέτω παρὰ τῷ Θεῷ.
1 Cor. VII. XXIV.

LONDON,
Printed by *R. Norton*, for *Timothy Garthwait*, in S. *Bartholomews* Hospital, near *Smithfield*,
M. DC. LXVIII.

Mr. *Garthwait*,

I Need not tell you with what ſucceſs you publiſhed the Excellent Treatiſe, *THE WHOLE DUTY OF MAN*: It is your Felicity to be again inſtrumental to the profit of this Church and Nation, by your Edition of theſe Religious and Prudent Inſtructions. And although the Addreſs be not ſo univerſal in this, as in the former; yet *this* will have a large influence upon other Conditions beſides *Gentlemen*: Their *Converſe*, if reformed, will be exemplary, and operative upon others. A *Gentry* that would afford an obedient Ear to theſe Admonitions, and a *Clergy* that would to *Piety* and *Learning*, joyn *Humility*, *Modeſty* and *Sobriety*, will be the beſt Humane means to recover this ſinful *Nation*, and oppreſſed *Church*, from the Miſeries, Spiritual and Civil, under which we now groan. So that the *Argument* is well choſen, and it is ſo managed, that I know not what a *Reader* that is ſomewhat moroſe can deſire, which is not here. The *Author* keeps cloſe to his intended *Province* and Deſign, his *Reaſons* are ſinewy and convincing, his *Reproofs* are ſevere and grave, yet pleaſing; and they whom he chides, muſt needs love him. There is nothing in his *Periods* redundant or defective; he hath a *Native*

Elegancy that invites his *Reader*; *Variety* of Learning couched, not vaunted; and a *Perſpicuity* ſuch, as will make his Reaſonings appear to a weak Eye: A *Manual* which is enriched with all theſe Graces, ſhall (I truſt) not only be frequently and attentively peruſed, but that it will lively affect, and ſit cloſe to the Reins, and penetrate the Heart of the *Reader*, eſpecially that *Reader* for whom it is deſigned; and for this Bleſſing on the *Gentry*, it is our Duty to ſolicite the *Divine Goodneſs*.

SARUM,
27. Octob. 1659.

Your aſſured Friend,
Hum. H.

The

The Preface.

THe Authority of Cuſtom hath ſo much a more general prevalency than that of Truth; that he that ſhall adventure to aſſault that with this, may be thought not to have well digeſted the prudent Caution of our Saviour, Luke 14. 31. To ſit down and conſider whether he be able with ten thouſand to meet him that cometh againſt him with twenty thouſand; for doubtleſs ſuch, and much greater is the odds between theſe two Litigants. And to the imputation of this unwearineſs, I cannot but foreſee the preſent deſign very liable.

2. Gentility has long ſince confuted Job's Aphoriſme, Man is born to labour, and inſtead thereof, has pronounced to its Clients the Rich man's Requiem, Soul take thine eaſe, eat, drink and be merry. A Gentleman is now ſuppoſed to be only a thing of pleaſure, a Creature ſent into the World, as the Leviathan into the deep, to take his paſtime therein, (and the better to compleat the Parallel, to devour his underlings too) and then 'twill be no wonder if it be adjudged a ridiculous Solœciſm to attempt to define his Calling, whoſe very Eſſence is thought to conſiſt in having none. Nay, perhaps it will be deemed not only abſurd but malicious, a Levelling project, of robbing him of his Birth-right, of degrading him from thoſe priviledges, which belong to his quality, and of moulding him again into that vulgar Maſs, from which divine Providence and humane Laws have diſtinguiſhed him. But from this jealouſie I dare truſt the enſuing Leaves to be their own Vindicatours.

3. I have been no unconcerned (much leſs inſulting) Spectator of the depreſſions the Gentry have fallen under in theſe latter years, but have pay'd them my juſt tribute of compaſſion: yet I confeſs, I think thoſe ſcarce worthy a regret, in compariſon with thoſe voluntary deſcents, too many of them have made from true worth and virtue. 'Tis ſure a far leſs deplorable ſpectacle to ſee a Gentleman ſpoiled of his Fortune by his Conſcience, than his Luxury, and to behold him under the ſtroke of the Headſman, than under thoſe more infamous Executioners, his Luſt, or Intemperance. Yet I fear if the Martyrology even of theſe ſuffering Times were ſcanned, Venus and Bacchus would be found to have had many more Martyrs, than God and Loyalty.

4. But I confeſs it an impertinence thus to ballance the two miſchiefs of doing and ſuffering ill, ſince 'tis certain the latter is to be reſolved into the former, and has no exiſtence of it ſelf, but what it derives from that. Puniſhments are but the reſults of ſins: and therefore whatever Malignity is in the Effect, becomes intirely chargeable upon the Cauſe, and we are to look upon our Vice not only as our greateſt, but our only unhappineſs. This Conſideration ſhews us the ſource of all our Sufferings, and is it ſelf no leſs obvious, than thoſe; though one would think it as concealed as the head of Nilus, that ſhould only obſerve how many other Originals of our Calamities are aſſigned, whileſt this is ſcarce dreamt of. This Jonah is ſuffered to ſleep ſecurely in the Ship, while her more innocent fraught is caſt over-board, Jonah 1. 5. Every the leaſt ſparkle from without is charged as an Incendiary, when alas, like Etna, our own bowels ſend out that fire, which has ſo near reduced us to aſhes. But as in Diſeaſes, we account the Diſcovery of the Cauſe the firſt and moſt neceſſary ſtep to the Cure; ſo certainly is it here, the conviction of our guilt is a moſt indiſpenſable Preparative towards the eaſe of our Preſſures, and we muſt be heavy laden in the Chriſtian ſenſe,

ſenſe, Matth. 11. 28. *before we ſhall ceaſe to be ſo in the Civil.*

5. *But I fear men proceed in this affair rather like Mountebanks than good Phyſicians, uſe ſome palliating Medicines to allay the Effects, or perhaps Anodynes to ſtupifie the Patient, and wholly neglect the Root of the Malady. Nor do I appropriate this Errour to the* Gentry, *'tis too viſible that all ſorts and qualities have too juſt a claim to it, to let any one go away with the Incloſure. But becauſe the preſent deſign makes them my peculiar Province, I ſhall, waving all others, addreſs my ſelf at this time to them only, with this moſt paſſionate Requeſt, that they would not uſe that cruelty to themſelves, for which* Amalek *ſtands branded towards* Iſrael, Deut. 25. 18. *By their perſevering Impieties ſmite and deſtroy thoſe feeble and faint Remains of their former Felicities, but that they would now at laſt ſeriouſly advert this their ſo great and important concernment, and pitch upon the true* Achan, *that has thus long troubled their* Iſrael. *And that being done, that ſtory directs the next ſtep of the Proceſs, even the bringing him to execution, cutting that off, which will elſe infallibly bring down a fatal Exciſion upon themſelves. Nor is this to be deferred, for alas the Diſeaſe is come to too great a height, too dangerous a* Criſis, *to admit any delay of the Remedy.*

6. *When* Egypt *had ſmarted under a ſucceſſion of miraculous Plagues for detaining the* Iſraelites, *the Servants of* Pharaoh *importune him to releaſe them, and conclude their advice with this Pathetick enforcement,* Knoweſt thou not yet that *Egypt* is deſtroyed? *And God knows I may but too properly give the ſame edge to mine: For alas,* Gentlemen, *are not your Eſtates waſted, your Priviledges violated, your Splendours eclipſed, your Perſons reſtr'ned, your Families broken and ſhattered, your Dignities trampled upon by the meaneſt of the Vulgar, and finally your ſelves quite tranſpoſed in your ſtation, now made the* Tail who were once the Head, Deut. 28. 44. *And*

is it not yet time to diſmiſs thoſe Sins which are the Authors of all this? If you are ſtill of Pharaoh's *minde, and reſolve to retain them, you are certainly no leſſe obſtinate than he, but much more irrational. He had ſomewhat of viſible advantage to tempt him to detain the* Iſraelites, *they were his Slaves, wrought hard at his work, built him Cities. But how far is that from the Caſe here! They are not your* Slaves, *but your Task-maſters, which you are ſo unwilling to part with, thoſe that ſet you to the vileſt and moſt ſervile Drudgeries, and are ſo far from bringing you in profit, that I may boldly make the Apoſtles challenge,* Rom. 6. 21. VVhat fruit have you had of theſe things? *And doubt not the onely account you can bring in of your Harveſt, muſt be the* Inventory *of your Miſeries. We are witneſſes of many Houſes, many Cities they have demoliſh'd and laid waſte, but we have no ſtructure of theirs to ſhew, but a* Babel *of Confuſion.*

7. *But alas, theſe your ſecular Ruines are but their modeſt and petty outrages. Take another view of them, and it will like* Ezekiel's *Viſion,* Ezek. 6. 8. *preſent you with more and* greater abominations than theſe, *even the* abomination of deſolation in the holy place. *Your ſins have not onely deſolated your own houſes, but Gods. That* Beauty of his Ornament *which he ſet in* Majeſty, Ezek. 7. 20. *hath by theſe your deteſtable things been expoſed to ſpoil and pollution. We are not yet grown ſo old in our miſeries as to have out-worn the agravation of remembring our happier eſtate. And how ſad, how wounding a contemplation is it to compare the paſt and preſent condition of* this *Church? When the* Temple *was rebuilding, the joy of that reſtauration could not ſuppreſſe the grief of thoſe who remembred the ſo much more Glorious Fabrick of the firſt, but they layed the foundation in their tears, the text ſayes,* They wept with a loud voice, Neh. 3. 12. *But what tears, what ejulations can be bitter or loud enough for us, who are to lament not partial and*

imperfect

imperfect repaires, but total ruines and vaſtations, that ſee the materials of our Sion *now reduced to duſt and rubbiſh, who once ſaw them happily compacted, built together as a* City *at unity in it ſelf!*

8. *And while we thus* remember Sion, *and are our ſelves* by the waters of Babylon, *'tis ſure but proper we* ſit down and weep, *bid, as thoſe Captives,* Pſal. 137. *a ſolemn Adieu to all entertainments of joy and pleaſure. And would God we all, particularly you to whom I now ſpeak, did as exactly parallel them in this ſad and pious reſentment, as we do in the motives of it, that ſo your quarrel to ſin might be accended to its full height, as that which robs you not only of your ſpiritual, but (that which many of you have more guſt of) your carnal joyes alſo. 'Tis your ſins, I would I could ſay yours alone, which have been the perſecuting* Sauls, *that have thus* made havock of the Church. *The* Securities, Profaneneſſe, *and* Licentiouſneſſe *of your proſperous dayes made the firſt breaches in her walls: and now the* Impenitence *and incorrigibleneſs of your calamitous, like* the Edomites, cry down with her, down with her, even to the ground. *'Twas amongſt the Jews a* Capital Guilt *to* curſe a Parent, *and ſhall it now paſſe for an eaſie, or no crime, not only to curſe, but deſtroy our common Mother, to abett and maintain thoſe Troopes which thus defie, yea invade her? O why ſhould you not at laſt recall your exiled Piety, and aſſume a holy and becoming indignation againſt theſe her cruel, her implacable Enemies?*

9. *But this you cannot be ſuppoſed to do, whilſt you arraign only* other *mens ſins, and leave your* own *out of the Indictment. I doubt not many of you do with diſpleaſure, perhaps more then enough, charge her ruine upon the immediate Inſtruments, accuſe the bold Intruſion of ignorant Teachers, of having depraved her* Doctrine; *Ambition and Envy of impatient Inferiours, of ſubverting her* Diſcipline; *the Pride and Faction of buſie Spirits, of*

diſturbing

disturbing her Peace; *the greedy Avarice of Sacrilegious persons, of devouring her* Patrimony. *And these I shall not deny to have been the* Weapons *that thus have mortally wounded her. But let it be remembred, that these were wielded and whetted by the more general impieties, from whence they borrowed their destructive power. And therefore to* transfer *the guilt here, is but the artifice of slaying* Uriah with the sword of the Children of Ammon, *which you know acquitted not* David *from being a Murderer. No, God knows, here lies a Carkass of a poor bleeding* Church, *but which of you our Elders are qualified for the purgation the Law assignes in that case*, Deut. 21. 8. *which of you can say*, our hands have not shed this blood, neither have our eyes seen it?

10. *Yet the less capable you are of thus* washing your hands in innocence, *the greater need you have to* wash *them in* Penitence, *and therefore since as you are* Sons *to this* Mother, *the Office of* Avenger of blood *devolves on you*; O bring forth fruits of Repentance, *by discharging that part faithfully*; *drag out these* Criminals *which have taken* Sanctuary *in your breasts, and there dwell securely, as in a* City *of* Refuge, *and* hew them in pieces, *as* Samuel *did* Agag before the Lord. *And as your incentives to this are infinitely greater and more pressing, than in other* murders, *so will the effects also vastly transcend those of common Justice. That only revenges; but this may repair the mischief, recal the vital spirits, and reunite the scattered limbs of this mangled body. Such an Omnipotency is there in sincere Repentance, that it is able even to effect a Resurrection. O that you would be ambitious of working this Miracle, and by this pious Prodigy beget your* Mother, *that you would weep so long over her ashes, till that moisture had rendred them* prolifical, *and you see her spring out of her* Urn.

11. *This, this is your only way of reversing that extirpating* Decree, *which these* Hamans (*your sins*) *have procured.*

cured. And if you neglect this, Mordecai's menace to Hester will be too applicable to you: if God in his unfathomable mercy should cauſe deliverance and enlargement to ariſe from ſome other place to this poor deſolate Church, yet your ſelves can expect nothing but deſtruction. If you have no ſenſe of the deſolations of Sion, no pity to ſee her in the Duſt, but ſtill chuſe to cheriſh thoſe impieties which have brought her thither; yet even they will, at the laſt, avenge her quarrel, bring you thoſe miſeries, the ſenſe whereof it will be impoſſible for you to avoid, or extinguiſh.

12. For alas, to repreſent your ſins to you as the Originals meerly of Temporal, whether Private or Publick Ruines, is to give you too fair and flattering a portraicture of them: theſe are but the light preluſory skirmiſhes to a more diſmal ſlaughter, the Prologue to the Fatal Tragedy. Take their full character from the Apoſtle, Rom. 6. 21. The end of thoſe things is death, even death eternal. It is our uſual comfort againſt the perſecutions of men, that they can purſue us no farther than to the grave: there, as Job ſpeaks, the weary be at reſt. But this Tyrant in our own breaſts has no ſuch limits to its malice, but then eſpecially begins, when all other cruelties ceaſe, tortures infinitely by the gnawings of that worm which never dies, and the ſcorchings of that fire which never ſhall be quenched.

13. And now who can ſufficiently wonder at the infatuation, that you ſhould demurre upon the diſmiſſing of ſo treacherous a Gueſt, that you ſhoud cheriſh this Viper in your boſoms, which you already feel eating your Bowels, devouring all your temporal felicities, and yet takes thoſe but in the way to your Heart, your more precious and eternal part? 'Tis the common Maxime even of thoſe that receive advantage by the perfidiouſneſs of others, to love the Treaſon, but hate the Traitour: but here is that Rule quite inverted; You hate the Treaſon, are impatient of the afflicting

ſlitting conſequences of your ſin, yet love the Traitor, hugge that in your cloſeſt Embraces. The Apoſtle indeed forewarns us of the Deceitfulneſſe of ſin, Heb. 3. 13. *but ſure this is a pitch beyond that; this is not deceit, but inchantment, ſome powerful* Philtrum *it muſt needs be, that can thus make men in love not onely with deformity, but diſeaſe.*

14. *But all the* Magicians of Egypt *are not able to ſtand before Moſes, this Magick is not ſo irreſiſtible, but that Reaſon and Religion will yield You countercharms, able to diſ-inchant You, if You will but ſuffer them to come in to your aid. Do but once ſtep out of the Devils Circle, the actual vertiginous purſuit of your ſinful appetites, and give your Faculties ſome intermiſſion, ſo much breath from that hot chaſe as may qualifie them for a calm conſiderate view of other things, and then 'tis certain you will diſcern, that Vertue has a much more ravi-ſhing appearance, infinitely more delectable and enamouring, than all the Devils* Opticks *could put upon your higheſt and moſt guſtful ſenſualities. Do you onely beſtow ſome attentive looks upon her; let her once in at your eyes, and then leave her to make her own way to your heart. And this is ſure a very moderate requeſt, that You will but vouchſafe to look upon what is thus amiable. And with what pretence can you deny it? You who, to gaze on thoſe tranſitory Beauties which are onely your ſnares, ſtick at no difficulty, will be content to come (thoſe of You that have no other motives) even to Church upon that errand: O do not here put off your curioſity where alone it may avail you, but rather take this opportunity of hallowing that (hitherto prophane) part of your temper.*

15. *It has been none of the Devils meaneſt or unluckieſt Arts to infuſe prejudices into mens mindes againſt* Chriſtian Practice, *by repreſenting it in the moſt averting* forms. *He* changes ſhapes *with it, and as he*

transforms

transforms himself into an Angel of light, *ſo he does this into one of* Darkneſſe, *makes it appear a State of the moſt* diſmal ſadneſſe *and* horrour, *a region of* Antipodes *to all Joy and chearfulneſſe. And how much more ready men are to take the* Devil *at his* word *then* Chriſt *at his, who profeſſes his* Yoke eaſie *and his* Burthen light, *appears too viſible in the general averſeneſſe thoſe have to* Piety, *who never ſo much as tried it, but take up implicite confuſed* prejudices *againſt it, and retain thoſe as faſt, as if they were the products of many years coſtly experiences. And 'tis to be feared, theſe have taken the deepeſt root in the richeſt* Soil, *they ſeeming no where more to flouriſh, than among You of the higheſt Quality. Yet ſure, of all others, You are moſt oblieged to eradicate them, they implying ſuch a groſſe injuſtice, as any ingenuous mind muſt be aſham'd of.*

16. *You will your ſelves readily pronounce, that* Judge *not onely corrupt, but impudent, that condemns a perſon whoſe cauſe he never heard: yet if you will but reflect, you will find your own verdict rebound upon your ſelves, with a* Tu es homo; *for 'tis evidently your caſe here. It is time for you therefore to be ſo juſt, if not to Vertue, yet to your own Reputations, as to retract that condemnatory ſentence, you have paſt upon her, and put on ſo much at leaſt of the* form *of Juſtice, as to give her a fair trial. But this you cannot do by hearing the tongues of men and Angels plead for her, none but her ſelf can manage her cauſe, you muſt admit her into your ſociety, and converſe, take her into ſuch a familiarity, as may bring her within diſtance of your obſervation, before you pronounce of her. In ſhort, if you will indeed render your ſelves competent Judges, whether a Virtuous* life *be a pleaſant or a diſmal thing, enter upon it, and let your own experiences be your informers.*

17. *I cannot ſuſpect the* age *ſo degenerous, as not to believe there are divers particular perſons among you,*

who

who have made the experiment, and to their Teſtimony I dare appeal, and doubt not they will from Judges turn Advocates, and recommend it to you, and ſure you will have no cauſe in this inſtance to wave your vonted Priviledge of being tryed by your Peers, *to except againſt their Judgement in the* caſe, *who being placed in equal circumſtances with you, muſt be ſuppoſed to underſtand your utmoſt Temptations to Vice, from whence alone all the ſeeming difficulties and uneaſineſſes of Virtue do ariſe.*

18. *It were the work of many volumes to deſcribe the ſeveral diſtinct Advantages towards a pleaſant Being, which are wrapt up in this one comprehenſive Felicity. I ſhall inſtance only in that, to which the enſuing* Tract *particularly relates, and that is that it furniſhes you with a ſucceſſion of very Agreeable and Chearful Imployments. Vertue is of a buſie and active Nature, and as in its ſeveral operations it has an oppoſition to all the ſeveral ſorts of Vice, ſo in its very conſtitution and principle it bears an avowed Antipathy to that one fertile Seminary of moſt other Sins,* Idleneſs; *and ſure the reſcuing you from that is no* contemptible *Benefit. For though you ſeem to challenge it as a conſiderable part of your Inheritance, that you may live and do nothing, and are very tenacious of that Claim; yet, 'tis moſt evident, that what you contend for, as your priviledge, your ſelves eſteem your burden, yea ſo much ſo, that to be rid of it you caſt away Eſtate, Health, Soul and all for Company, imploy your ſelves the moſt ruinouſly, rather than endure to be idle; nay, quite confute your own pretenſions to eaſe, by thoſe laborious and toilſome Vices, which you are fain to call Pleaſures, to render them tolerable, but have certainly no pretence to that Title on any other ſcore, but that they keep you doing.*

19. *And now what more grateful Office can poſſibly be done for men in this Condition, than to ſhew them how they may free themſelves of this load without contracting a worſe; I mean the guilt of thoſe things which like* Reho-

boam converts Whips into Scorpions, yet are now fain to be resorted to, as the only instruments of their relief. And this a Christian Life will be sure to do for you; it will constantly provide you with innocent divertisements, nay much more, it will give you business, so excellent, and worthy the dignity of your Natures, so Noble and answerable to the Splendour of your Qualities, so every way agreeable to the aims of Rational Men, that you will have cause to acknowledge with our Church, that Gods service is perfect Freedom.

20. I shall not undertake to give you a particular view of all the severals of those Employments; those Precepts of the Gospel which assign your tasks, do sufficiently inform you of the Nature and Excellency of them; my whole Scheme is comprised in that One, which directs an Attendance on that Calling wherein God hath placed men, and therefore I am to treat only of those particular Duties which are incumbent on you as Gentlemen, and therein shew you that considered as such, you have a Calling, and so free you of that reproach and misery of being unprofitable burdens of the Earth, and then evince to you also that that Calling is so far from implying any thing of real toil or uneasiness, that it is onely an Art of refining and sublimating your Pleasures, rendring them more gustful and exquisite, and so will (if attended to) make good to you in earnest your mistaken pretence to a Life of sensuality and delight.

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THE

THE GENTLEMAN'S CALLING.

SECT. I.

Of Business and Callings in General.

1. HE that by *sloth* and improvidence dissipates and consumes that *Stock* which is properly his own, falls justly under the blunt Censure of Folly, and usually under the sharper and more smarting Penance of Poverty and Want; But he that is but a deputed Manager, if he neglect his *Depositum*, is liable to a heavier weight both of Obloquy and Discipline. The weakness of the one may possibly meet with somewhat of pity; but the falseness and treachery of the other is the object of an universal detestation, and is oftentimes very severely sentenced by those, who, if they would impartially reflect, would find themselves deeply involved in the same guilt.

2. God has placed *Men* in the World, not as a *Proprietary*, but a *Steward*; he hath put many excellent

things into his poſſeſſion, but theſe in truſt, to be not only kept, but negotiated with, and by traffick improved to the uſe of the true owner: Yet herein dealing as a moſt bountiful Maſter, by not only promiſing tranſcendant Rewards in the future to his fidelity, but even annexing at the preſent (as *to the Heifer that treadeth out the Corn*) a moſt liberal ſubſiſtence, interweaving his Intereſt ſo with his Duty, that the diſcharge of it is his only means of being happy even in this world.

3. This certainly is the ſtate of mankind in general; every (*I mean Rational*) perſon having ſomething of this kind intruſted to him. No man that hath underſtanding, be that of a higher or lower ſize, but hath variety of abilities of one ſort or other, and withall that actuating power, which ſhould ſet them on work. And then ſurely he that hath not been excluded from the receits, muſt not pretend an exemption from the diſburſements, the tasks, but is under a ſtrict obligation of improving what he hath thus received, of bringing in fruit to the Granary, as well in order to his own account and joy in the auditing of the Harveſt, as alſo to the glory of God from whom alone he derives it, and muſt impute both the ſeed, and irrigation, and the very increaſe. And he that on theſe grounds and according to theſe meaſures decently adminiſters his Province, ſedulouſly attends his duty in this matter, will find himſelf placed in ſuch an active ſtate of buſineſs, that he ſhall have little cauſe to ſuſpect himſelf neglected, or forgotten by God and Nature, or placed in the world without a *Calling*.

4. From what is thus indiſpenſably required of *all* men, no one *rank* or individual of that *ſpecies* can plead an immunity. And therefore till thoſe whom *Birth*, *Education* and *Wealth*, and the common dialect

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of the world hath made known by the ſtile of *Gentlemen*, ſhall think fit to expunge the latter part of that title and diſclaim the nature of *men*, as they are willing to do the duty, they muſt certainly retract this errour, and acknowledge they have their ſhares in this common obligation.

5. Nay, indeed if they could ſo far imitate the *Prince of the morning*, as to ſucceed to that rank which he was willing to leave, I mean to aſcend above Humanity and aſſume the nature of Angels, yet even thither would this purſue and overtake them. Among all the Orders of that divine Hierarchy, they would not find one Patron or Preſident of Idleneſs. For as the ſpirituality of their eſſence renders them more agile and active, ſo that activity is perpetually exerciſed in employing the divine abilities they have received, to the glory of God the donor; and that not only in bearing a part in that Celeſtial Quire which inceſſantly ſings his praiſes, but in the more laborious and ſervile offices of being miniſtring ſpirits, yea even to thoſe to whom both in reſpect of nature and innocence they are infinitely ſuperiour. And this they do with perfect alacrity and chearfulneſs, thinking it their greateſt honour and dignity to be thus buſied. Their *regitive power over the world*, ſaith *Gerſon*, *is not ſo ſuitable an ingredient for a* Magnificat *of their compoſing, as that greater dignity of receiving and performing God's commands*: An evidence how much the meaſures of honour differ between the Courtiers of Heaven, and Earth, the Inhabitants of that refined, and this groſs Region. Thus then the proſpect lies before the *Gentleman*: if he chooſe either to look level on the ſame nature with himſelf, or direct his eyes upward on that of the glorious ſpirits that encompaſs Gods throne, he will not in all the Records of Earth or Heaven find ever a *Patent* for ſloth, any Clauſe of Exemption in this univerſal Law.

6. Nay if this *man in honour* would bid farewell to his Birth-right, and become *like the beasts that perish*, Psal. 49. 20. if he could be content, in pursuit of this one fancied priviledge of a *Gentleman*, to renounce all the real ones of a man, and make *Nebuchadnezzar's* punishment his option: yet neither the field nor forrest could give him Sanctuary, afford him any number of associats to aid, or but countenance him in his mutiny against this divine decree, they would rather be his tutors and monitors to obey it. For what rank even of the most *savage* animals is there, which we can indict of the not employing those faculties they have received? Are they not generally in a perpetual and regular motion to those ends for which they were created, in continual exercise of those powers with which they are endued? yea some of them with such improvement to all their necessary purposes, that it hath raised a doubt whether they act by instinct or reason, by fancy or judgment. *Pythagoras* is discernably on their side: and *Aristotle* that was lesse kind to them, seems by one saying to have yielded the cause, when of *those creatures which*, he saith, *want reason*, he confesseth *that fancy supplies its place*. I need not take part in this dispute; whatsoever their faculties or Talents are, none can doubt of their use of them, or whether this their uninterrupted obedience to the Law of their Creation reflects the proportionable glory on their Creator.

7. To descend one degree lower yet; The very *inanimate* creatures afford their consort to this divine harmony; every one of them perform those offices, fail not in the exercise of all those (not unactive) qualities God hath put into them. The *Sun* hath received a power of cherishing and enlivening terrestrial bodies, and it folds not up its rays, but communicates and dispenseth them freely. The *Earth* has received a

power

power of fructifying, giving ſap and verdure to that which grows upon it, and it withholds not that vital moiſture, but like a tender nurſe ſends it forth liberally to all that expect nouriſhment from her breaſts; and ſo proportionably to all other parts of this great body. And that all this ſerves to illuſtrate the glory of that omnipotent wiſdom which hath placed them in this ſo excellent a ſubordination, is moſt viſible without the help of a perſpective. When the Queen of *Sheba* ſaw the magnificence and regularity of *Solomon's* Court, ſhe brake out into an admiration of his wiſdom: And ſurely a far greater occaſion is miniſtred to all thoſe who contemplate the admirable order of the Univerſe, with all tranſportation of ſoul to magnifie and adore the divine Diſpoſer of it, as we ſee frequently exemplified to us in the ſublime Raptures of the holy *Pſalmiſt*, who never better approves his right to be called *the ſweet Singer of* Iſrael, than on this raviſhing Theme.

8. And now can it be fancied a priviledge and dignity, to be the one *jarring ſtring* in this great Inſtrument? to diſcompoſe this divine melody, and become the onely unprofitable uſeleſs part of the Creation? Shall thoſe whom God hath made *little lower than the Angels*, ſubdue and debaſe their natures beneath the very loweſt rank of Creatures? and ſhall this (not humble but) ſordid exinanition be look'd upon with reverence, courted as a preferment? This certainly is ſuch an abſurdity, as wants nothing to its confutation, but meerly to be conſider'd: And therefore if *Gentlemen* would but ſoberly reflect, there is little doubt but they would reſign at once their claim and their value of this ſo defaming a piece of honour, ſo abaſing an exaltation.

9. We can let down our thoughts but one ſtep lower, and that is into the bottomleſſe pit; and from

thence ſure none will deſire to ſeeth a preſident; yet if he did, even that black Region could not afford it. For though it muſt be confeſſed, thoſe *accurſed ſpirits* accord not with the former inſtances, in reſpect of the end of their actions, yet they do in the activity it ſelf: theirs is a buſie ſtate, though to an ill purpoſe: *Satan goes to and fro in the earth*, Job. 2. 2. and he *walks about ſeeking whom he may devour*, 1 Pet. 5. 12. Yea he employs all his faculties too, makes diligent uſe of all that acuteneſs and dexterity which either his nature or experience have furniſhed him with, towards that end he purſues. So that it were a wronging, a calumniating even of the very *Devil*, to charge him with idleneſs: which though it be a ſin which yields him ſuch liberal crops, that he may well ſeek both to plant and cheriſh it in humane nature, yet he cannot offer ſuch violence to his own, as to become an Example of it.

10. We may hence make a meaſure, how ſcandalous reproachful a thing this is, which neither *Heaven, Earth*, nor *Hell* it ſelf will own, but is like an illegitimate birth, diſclaimed by all. How unreaſonable, nay how infamous will it then be, for thoſe to take up this expoſed brat, to foſter this vice in their boſomes, who have of all others the greateſt and moſt particular obligation to deteſt it; as having received the moſt of thoſe Talents which engaged them to action? And that ſuch is the *Gentlemans condition*, a ſlight inſpection will ſerve to demonſtrate.

SECT. II.

Of Varieties of Callings.

1. NOw ſince the univerſal obligation, which is incumbent upon all; and renders it a meer duty to have a *Calling*; reſts upon this undeniable ground, *That all men have received from God, ſome abilities to actuate*, ſome *Talents* to improve; it follows

ſollows by all Laws of inference, that thoſe who have received the moſt of thoſe, can of all others the leaſt reaſonably pretend to an Exemption, but muſt on the contrary be acknowledged under the conſtraint of the ſtronger and more numerous ties, the general duty which herein lies upon all extending and ſpreading it ſelf into *ſeveral branches*, according to the quality and proportion of mens receits.

2. Hence it comes to paſſe, that mens *Callings* and imployments become ſo various, not onely by the free choices of the ſeveral men, but even by the direction and aſſignation of God and Nature, becauſe one man is furniſhed with an ability, which qualifies him for one ſort of calling, another is by his diſtinct propriety markt out for another. And hence alſo it is, that thoſe callings, which are diſtinct in ſeveral perſons, may come to be united in one man, becauſe the ſeveral abilities, which conſtitute thoſe *Callings*, concurring in him, the duties muſt by unavoidable conſequence do ſo alſo. This is in ſome degree obſervable in moſt men, who beſides the *general* powers common to mankinde, do receive *ſome peculiar*, in order to ſome ſpecial end, and ſo are obliged not onely to thoſe Exerciſes which belong indifferently to their whole *ſpecies*, but to thoſe alſo for which they are individually qualified. Thus thoſe whom God hath called to *Chriſtianity*, are by that impowred for thoſe performances which that holy profeſſion exacts, and ſo have the calling of *Chriſtians* ſuperadded to the other, which either natural or civil obligation had laid upon them; ſo that the ſame man may have various callings, in relation to his differing capacities, unleſs as we diſtinguiſh mens ſouls into the vegetative, the animal, and the rational, which in ſtricter ſpeaking may be ſaid to be onely divers operations of the ſame ſoul; ſo in truth

what we term ſeveral callings, be but the ſame comprehenſive one, ſtretching it ſelf into the ſeveral faculties of the perſon.

3. I need not attempt to evince the impropriety of the phraſe, 'twill ſerve my end as well that they paſs for ſeveral, and the application I ſhall make of it, is to ſhew thoſe who are unwilling to hear of any *Calling* at all, that they have obligations indiſpenſable to more than one. They have what ever can belong to them as men, they have alſo what belongs to them as *Chriſtians*; and they have alſo a peculiar addition appertaining to them as *Gentlemen*. that is by interpretation, thoſe who are diſtinguiſhed from the vulgar, not onely by empty names and airy titles, but by real donatives diſtributed to them by God, as ſo many diſtinct advantages, fertile and prolifical abilities, towards the bringing him in his expected harveſt of honour and glory.

4. It is too much to be doubted, many of them may need admonition concerning the *two* former of theſe callings; the duties even of men, much more of Chriſtians being ſo far worn out of practice, that they ſeem to be out of memory too; or if they be at all reflected on, 'tis with the ſame ſcorn that the antiquated habits of our forefathers are, as things fit onely to dreſs a man up an object of laughter and deriſion. But this would be too vaſt a Theme, and beſides is ſuperſeded by the many pious labours of others. My purpoſe therefore is not to treat at all of them, otherwiſe than they ſhall happen to be linked and interwoven, as in many particulars they are, with the *third*, that of the *Gentleman*.

5. And here they need not fear that I mean to put the Spade or Hammer into their hands, to require them to become either Husbandmen or Mechanicks: my whole Deſign is founded in their diſtinction from

theſe, namely, in thoſe things, wherein either in kinde or degree they excell them. That many ſuch things there are, they will need no Monitor at another time, when the Queſtion is onely of the Reverence and Reſpect due from ſuch their Inferiors: In ſuch caſes every one can make large Scrolls and Catalogues (*written*, like *Ezekiel's* Roll, *within and without*) of his *Advantages* and *Prerogatives*, and ſtretch them to the exacting the very laſt mite of Tribute they can poſſibly pretend to. But let them remember, that God is as jealous of his Honour, as they can be of their own; and therefore as they make thoſe Pre-eminences, inſtruments of attracting Glory from thoſe below them, ſo they muſt alſo of reverberating and returning it home to that divine Power above them, who beſtowed them to that end, and will not finally be deluded; but if they will diſappoint his primary intention, that of having his *Grace* glorified in their faithful managery of thoſe Talents, they ſhall not be able to defeat his ſecondary, that of having his *Juſtice* magnified in the fatal doom of ſuch *ſlothful ſervants*; if they will envy him the more agreeable ſatisfaction of beſtowing rewards, they cannot defraud him of that (though inferiour) of executing vengeance.

SECT. III.

The Particulars of the Gentleman's Advantages above others.

1. BUt to dwell no longer on Generals, I ſhall deſcend to particularize thoſe *Advantages*, by which they are ſevered and diſcriminated from the vulgar, and which conſequently by being peculiar to them, devolve on them an obligation of a *Diſtinct Duty*. And here I ſhall be careſull to prevent diſpute, and therefore take in none but what are ſo obvious,

obvious, as to be universally acknowledged; and then having my premisses granted, I shall hope they will not betray themselves such ill Logicians, as to resist or disclaim the Conclusion.

2. I begin with that *Advantage* which they are earliest possest of, that of an ingenuous and *refined Education*; of which, I hope none that hath had it, will so far confute the Efficacy, as to despise and undervalue it. What the Apostle urges in a higher Argument, *Rom.* 9. may be appliable here. Mens minds are naturally of the same *Clay*; *Education* is the *Potters* hand and wheel that forms them into *Vessels of honour or dishonour*. And though experience shews us, it is too possible for Men to deface those nobler Impressions which they have thus received, yet that makes it not cease to be in it self a most estimable Blessing, any more than that excellency of Gods Image wherein Man was created, could be defaced by his Fall. It is certain, there is no Humane means more effectual towards the refining and sharpning Mens intellects, giving them an edge and quickness; and that the more, because it takes them in that age wherein their faculties are, as their joynts, pliant and tractable, and so capable of being by exercise improved into great degrees, both of strength and activity. *This* Advantage the meaner sort generally want, the expensefulness of such a breeding sets it beyond their reach: The indigence of whose condition, doth on the contrary determine their pursuits to that onely, which may bring them in a subsistence, fastens them to the Shop or Plough, and so leaves their minds uncultivated and unapt for those more excellent productions which the happier *Institution* of *Gentlemen* enable them for; as we see it observed by the wise man, *Eccles.* 38. 25. to the end of that Chapter.

3. A second Advantage is that of *Wealth*, which to Gentlemen seems to be, as it were, rained down from the Clouds, both in respect of the plenty and the easiness of its acquisition. Fair Patrimonies, large Inheritances descend on them without one drop of their sweat, one minutes toil or solicitude, as if they were the undoubted Heirs of the *Israelites* Blessings, Successors in their *Canaan*, who were to *possesse Houses full of all good things which they filled not, and Wells digged which they digged not, Vineyards and Olive-trees which they planted not*, as it is *Deut.* 6. 11. The Poet hath placed it in the front of his Inventory, the prime ingredient in the compleatest felicity of this life, *Res non parta labore, sed relicta*: whereas on the other side the lower rank of men fetch their meer necessaries out of the Earth, which being, as it were, hardned and petrified by *Adam*'s sin, must be mollified and suppled with their sweat, before it will become penetrable, will not yield them food, but gives them also a portion of sorrow with it. They must first be torn with those Thorns and Briars which cover her surface, before they can fetch nourishment out of her Bowels; they must buy their Bread with their sweat, as if they had ingrossed the penalty of their first Fathers sin, whilest *Gentlemen* sweat onely by the engagement of their *sports*, or by the direction of the *Physician*, to digest their fulnesse of Bread. Which every one must confesse a sufficient inequality.

4. A third is that of *Time*. This depends by way of consequence on the former. For God having made such liberal provisions for them, thus prevented them with the blessings of his Goodnes, they can have no need to employ their time to gain that, wherewith they already abound; and so being exempted from that one devouring expense of it, have a great stock to bestow on other more excellent purposes; whereas

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the poor man hath ſcarce any vacant minute, or ſuch as he can call his own. They are all foreſtalled by thoſe preſſing neceſſities which lie unremoveable upon him. His day-hours are challenged by his labour, his nights by his reſt: and the ſatisfying of theſe Claims ſo neceſſary, that his own ſupport, perhaps that alſo of a numerous family depends upon it; and therefore he may not attempt to defeat them. So that if *Time* be to be accounted a Treaſure, as undoubtedly it is, here is a ſecond ſort of Poverty to which he is expoſed as a reſult of the former; and another manifeſt inequality between him and the Gentleman.

5. A fourth is that of *Authority*, by which I mean not that which belongs to thoſe which are advanced to Publick Office; for that being peculiar to ſome few only, will not bear a diſtinct part in my preſent conſideration: but I underſtand by it that more private influence which *Gentlemen* generally have on thoſe that are their *Dependents*. And this alſo may be reckoned an effect of the former, their Wealth: For in proportion to that, the number of Servants, Tenants, and Penſioners, (yea, perhaps of Friends too) is to be meaſured. And over all theſe they have ſomewhat (though not of abſolute deſpotical dominion, yet) of ſway and prevalency. On the other ſide, the poor Mans authority is bounded within the narrow circuit of his little cottage, being in effect no other than the propagation of that Power Nature hath given him over his own body, to thoſe Branches which ſpring from it, his Children; and to that Cion which is ingrafted into it, his Wife. And if he ſhall but peep out of this little Principality, attempt to inlarge his Territories, and preſcribe to any Forreigner, he will ſoon be taught how little his power is acknowledged, and conſequently how great a diſtance he ſtands in this particular alſo from the *Gentleman*.

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6. The fifth is that of *Reputation* and *Eſteem*; which, as the world goes, is a ſhadow that waits only on the greater Bodies. Wealth and Honor are the things that render any perſon conſiderable amongſt Men, prepare them with an aptneſs to embrace his Dictates, to conſider his Counſels, to tranſcribe his Copies. And though now it often falls out to be an unjuſt meaſure, yet perhaps it may have no unjuſt Original. For if ſuch perſons did make uſe of thoſe advantages they have, to make their Mindes as rich as their Fortunes, this were but their due. And therefore if it be paid them upon this ſuppoſition, it is they only that are guilty of the injuſtice, by defeating the ground of it. But by what tenour ſoever they hold it, 'tis ſure; it may be made an apt Inſtrument to many good purpoſes, and therefore well deſerves to be accounted into the number of their advantages. But now if you look on the poor Man, you ſhall ſee him loaded with contempts, from which, no inward Excellencies he poſſeſſes can reſcue him. It is the obſervation of the wiſeſt of Men, that *the poor mans wiſdom is deſpiſed, Eccleſ.* 9. 16. So hated and ſcorned a thing is Poverty, that it ſeems the Fate of it is infectious, and caſts reproach upon the moſt eſtimable things that cohabit with it. The world is ſo full of inſtances of this truth, that we need go no higher then our own times. But if we ſhould look back, we may finde one as ancient as *Job*, who in his own perſon experimented theſe diſtant effects of Proſperity and Adverſity. While he was in a flouriſhing condition *Men gave ear to him, and waited and kept ſilence at his counſel. After his words, they ſpake not again, and his ſpeech dropped on them, Job* 29. 21, 22. But in the next Chapter we find the Scene quite changed, and this reverenced and adored perſon is become a *ſong and a by-word to the beſeſt of men.* I ſhall readily acknowledge this injurious

rious treating of the poor to be a great Barbarism. But though there can nothing be inferred from it as *de jure*, yet its being so *de facto*, proves all I am about to assert, viz. The great unevenness that is (in this instance, as well as the former) between Gentlemen and their Inferiours.

7. Having given this Schedule of undeniable *Privileges* they enjoy, I shall, before I proceed farther, beseech them here to make a stand, and soberly to consider whether it be imaginable, that God hath put so many excellent Instruments of Action into their hands, only to make them less active. That were to accuse the Divine Wisdom of such an unskilful kind of managery, as the shallowest Humane Providence falls not under. Will any of them be at the care and expense to furnish a *Servant* with all Materials and Utensils for work, with no other design, but that he may spend his time either in sleep or riot? If they will not, I shall ask how they would like a Servant that should so absurdly pervert their intentions? And according to the answer they give to that, leave them to conclude of their own acceptableness with their great Master; who not only in a single instance, but in an habitual course behave themselves as preposterously. I cannot see how such a reflection, if made with any seriousness, can miss of being attended with a severe self-condemnation. And then that being so proper a *basis* and ground-work, should me thinks by a kinde, even of natural energy, invite them to superstruct on it more Noble and Christian purposes, that they who are so apt to expect Adoration from others, so willing to be idolized, may not yet any longer be willing to be insensible idols (*have mouths and speak not*, &c. *Psal.* 135. as many unactive powers as those have Organs) but may rather aspire to some degree of resemblance to that Divine Essence, whose operations are as incessant

cellent as excellent, and by an unintermitted Industry in employing those advantages God hath put into their hands, answer his design in bestowing them.

SECT. IV.

The Branches of his Calling founded in the first Advantage, that of Education.

1. I Presume it is by this time rendred sufficiently evident *that a Gentleman hath a Calling*; it is now seasonable to advance, and shew *what that is*. And of this the ground hath already been laid in the last *Section* by the enumeration of those *peculiar Advantages* he possesses; which being those Talents committed to his managery, his Calling will be the most exactly anatomized and distributed into its parts, by unfolding those several Branches of his Receits, and examining what improvements each of them is capable of, which as so many distinct Limbs, make up the entire Body of his Calling.

2. This I shall do, not only in the gross, but severally, through every one of them, and shall take the liberty of doing it with the addition of a double reflexion; the one on the *contrary practice*, the other on *the pleasure* and satisfaction that will infallibly attend the discharge of *this Duty*.

3. I begin with that of their *Education*; the former part whereof commonly commences as timely as the first Exercises of their Reason. It is so creditable a thing to have Children put into an early nurture, that there are few Parents so careless of their own reputation as to neglect to put them by themselves or some others, to whom they assign the charge, put them under such a *Discipline* as may break their natural rudeness and stubbornness, mould them into some form of Civility, and teach them that first fundamental Lesson of Obedience, on which all future

Instructions

Inſtructions muſt be built. And this is an huge Advantage, not only towards the ſucceeding parts of Education, but towards the regularity of the whole life. For by having their Infant-paſſions thus checked and bridled, they become more tame and governable ever after. The next part of Education, is *Erudition* and Inſtruction, and under a ſucceſſion of this they are for many years. Scarce any that owns the name of *Gentleman*, but will commit his Son to the care of ſome Tutor, either at home or abroad, who at firſt inſtills thoſe Rudiments, proper to their tenderer years, and as Age matures their parts, ſo advances his Lectures, till he have let them in to thoſe ſpacious Fields of Learning, which will afford them both Exerciſe and Delight. This is that *Tree of Knowledge*, upon which there lies no interdict: which inſtructs not, as that in *Eden* did by ſad and coſtly experience, but by fair and ſafe intuitions, and may well be looked on as a principal plant in that *Paradiſe*, wherein God hath placed this rank of Men.

4. Theſe two parts of Education united, qualifie a man for many excellent purpoſes. It will be impoſſible to enumerate all, becauſe a mind thus ſubdued and cultivated, muſt yet owe the opportunities of many actions to outward circumſtances and occaſions, which being various and accidental, can with no certainty be brought into the account. But abſtracting from theſe, there are divers more intrinſick benefits, which nothing but a Mans ſelf can fruſtrate; and thoſe alone I ſhall inſiſt on.

5. Firſt, a Man thus Educated is better prepared to reſiſt all Errors that may invade his *Underſtanding*: his diſcerning Faculty is more nimble and agile, can ſuddenly ſurround a Propoſition, and diſcover the infirm and feeble parts; and ſo is not to be impoſed upon by ſuch ſlight Sophiſms, as captivate whole herds

herds of the vulgar. This Advantage, it is apparent he hath, and it is his *duty* to make uſe of it, to examine cautiouſly the grounds of an Opinion, before he give up his aſſent to it, and not to betray his Reaſon, either to his Sloth, by neglecting to give it a competent diſcuſſion; or to his Intereſt, by electing Tenents rather by their profitableneſſe then their truth. This certainly is the leaſt that is ſuppoſable to be required of them in this particular, and ſure it is ſo moderate an injunction, as the moſt mutinous humour can have no temptation to quarrel at. For who could think him a ſevere impoſer, who having furniſhed a man with a light to direct him through ſome dark paſſage, ſhould only require him not to blow it out?

6. And as he hath this Advantage in reſpect of his *Underſtanding*, ſo hath he, in the ſecond place, in relation to his *Will*: which though it be a free faculty, and conſequently cannot be forcibly determined to any thing, yet it is capable of perſwaſions and inducements, and is uſually bended and inclined by them. It muſt therefore be a fair ſtep towards the rectifying of the Will, when the Intellect is ſtored with Arguments and Incentives to goodneſſe. And this Learning muſt be ſuppoſed to provide for, unleſſe we will exclude out of the Scheme, both Morality and Divinity; for each of thoſe will yield variety of ſuch Arguments. *Morality* will preſent Virtue as perfectly amiable in it ſelf, and ſo fit to be embraced for its own ſake: and not only ſo, but alſo as highly profitable and advantageous to us, as being that which gives the ſubliméſt perfection to our Natures, the ſweeteſt reſt and tranquility to our Mindes; and in a word, a full ſatisfaction to all our Rational Appetites. *Divinity* confirms all this, and ſuperadds what infinitely tranſcends it, the aſſurance of thoſe eternal and glorious rewards in another world. And theſe

 ſurely

ſurely are ſuch tempting *allectives*; as are very proper to attract the Will to chuſe what appears thus excellent, thus deſirable, provided they be juſtly repreſented to it. And the doing that, the preſſing theſe motives home upon the *Will*, and that in refutation of all the contrary deceivable pretenſions of vice, is the firſt part of their obligation. But then there is alſo a ſecond, and that is, that they permit themſelves to be perſwaded by ſuch efficacious arguments, and actually conform their wills to theſe dictates of their underſtanding, that is, that they really and effectively be ſuch men, as their education directs and requires them to be: Which being the work of their *Wills*, 'twill be abſurd to plead impoſſibility or infirmity, ſince 'tis manifeſt they may if they will; which is ſuch a degree of liberty, as ſerves in all other inſtances to denominate a man a free agent, and ſuch as all puniſhments and rewards both divine and humane are founded on.

7. A third advantage is in relation to his *Affections*, which being the inferiour and more brutiſh part of the man, are yet ſo impetuous and aſſuming, that they are very apt to uſurp the dominion over the nobler faculties; and where they gain it, the event is anſwerable to what we ſee in States, where the common people have wreſted the Scepter, all is put into confuſion. Now that which may prevent theſe civil broils in the ſoul, and ſecure the government to the proper Soveraign, may well be reputed an advantage. And to this, nothing meerly humane is more conducing then *Education*. For firſt, that early diſcipline which we preſumed, one part of it puts a bridle in the mouths of theſe head-ſtrong paſſions, which by many repeated acts of reſtraint at laſt forget their native ferity, and become more calm and tractable. But then Erudition compleats this conqueſt, backs this unruly beaſt,

beast, and by a dexterous managery not only restrains, but guides him, and makes him serve to many useful purposes, renders these mutinous Rebels not only captivated slaves, but good Subjects, obedient to the laws of Reason. All this Education is of it self aptly disposed to do, if men will not take the Beasts part against it, encourage him to plunge, till he have thrown the Rider. And all that is in this particular required of them, is but to hold fast those reins that are thus put into their hands, to keep their Affections in such a just subjection, that they may receive, not give laws. Thus we see the influence which Education hath on all the essential parts of a mans mind. And were it here so immured and closed up, that it could make no sallies at all thence; did the soul, like *Gedeon's fleece*, ingrosse *all this precious dew*; yet whilst that received such liberal infusions, it would irrefragably evince this to be no mean inconsiderable advantage. But it is indeed impossible it should be so confin'd; for if it be permitted to make these impressions within, as heat in the centre fails not to diffuse it self to the circumference, so certainly will it extend and manifest it self in the more visible effects; all the products and emanations of a mind thus regulated will own their original, bear the image of their parent.

8. And first his *Behaviour* will be affable and civil, not insolent and imperious; as one that knows Humanity and Gentleness is a common debt to mankind, and therefore will not think fit to contract or dam up his civility into so narrow a compasse, that it shall swell into complement, and mean flattery towards those above, and not suffer one drop to descend on those beneath him; but disperse its streams so, that all channels may be filled with it. 'Tis true, the depth of some will require a greater proportion to that filling then others; and there 'tis not to be doubted

but he may be more liberal; only in the mean time the ſhallower are not to remain dry. Let the inequality be ſuch as proceeds only from the capacities of the Subjects, not from the partiality of the Agent, and he prevaricates no part of his duty in this matter.

9. Secondly, his *Words* will be temperate and decent, the product of judgement, not of rage. For he that hath calmed his paſſions hath nothing to betray him to raſh, angry, or rude language: this is a foam which is caſt up only by the billows of a turbulent tempeſtuous mind; and can never be the iſſues of a ſerene compoſed temper. To this it is but proportionable, that they be alſo weighty and material. *A wiſe mans words*, ſaith the Son of *Sirach*, *are weighed in the ballance*, and therefore he that hath improved his Education to that pitch of proficiency, will ſurely look his diſcourſe be ſuch, as may anſwer that character, which muſt at the leaſt ſuppoſe it to have ſomething of ſolidity, no man ever attempting to put froth and bubles into the ſcales. And not only ſo, but it muſt alſo preſume it to have ſomething of uſe and value: for, who ever takes pains to weigh what for its uſefulneſs and meanneſs he intends to caſt out as refuſe? And both theſe qualifications are very eſſential parts of a *Gentlemans* dialect, the one oppoſed to light and fooliſh, the other to unſeaſonable diſcourſe. For as the one hath nothing of weight (unleſſe it be that of a burden to the hearers) ſo the other can have nothing of uſe, nor conſequently of worth, that being to be meaſured by the aptneſſe of it to the perſons to whom it is addreſſed. It ſhould be the endeavour of thoſe whom God hath endued with knowledge, to convey as much of benefit and inſtruction to others as they can: in order whereunto 'tis neceſſary they adapt their ſpeech to the capacities of thoſe they treat with, otherwiſe let them diſcourſe never ſo elaborately

rately, they will rather confound then edify, and appear to affect more to boaſt, then communicate their knowledge.

10. Laſtly, his *Employments* will be worthy and ingenuous. A Man that hath this *inward* Nobility of Mind ſuperadded to that of his Birth, will abhor to buſie himſelf viciouſly or impertinently; he hath thoſe qualifications, which render him uſeful, and he muſt give himſelf thoſe Exerciſes, whereby he may become the moſt eminently ſo. If by juſt authority he be aſſigned to any publick charge, he is to embrace it chearfully; not as a prize either to Ambition or Covetouſneſſe, but as an opportunity of Virtue; a ſphere wherein he may move the moſt vigorouſly in the ſervice of God, and his Country. But this happning but to few, it is neceſſary he have ſome other reſerve of action. And ſuch ſurely, he that induſtriouſly deſignes it, cannot want: wherein though perhaps his influence will not be ſo general as in that, yet it may fall very auſpiciouſly on many. And when all thoſe occaſions are exhauſted too, when all direct operations are at a ſtand, he may yet betake him to the reflex'd, imploy his activity upon himſelf, which will alwayes remain a proper object of his Induſtry, he being, though a rich, yet ſtill ſuch an improveable ſoil, as will incourage and reward his Husbandry, though never ſo often repeated. And now I ſhall preſume it apparent, That *Education* is a moſt eſtimable Treaſure, a precious *Mine* that contains ſo many rich veins. O, why ſhould any that poſſeſſe it, ſuffer themſelves to be poor, meerly for want of diligence in digging out the *Ore*!

11. And would to God that were an impertinent complaint, ſuch as none were concerned in. But they that look on the Manners of many that have had this happy Inſtitution, will finde too great cauſe to wonder

der and bewail, that ſo hopeful a Seeds-time ſhould produce ſo ſlender, nay ſo degenerate a Crop: As if *Jobs* curſe were here exemplified, *Job* 31. 40. *Thiſtles to grow in ſtead of Wheat, and Cockle in ſtead of Barly.* *Plutarch* tells us of a *voice frozen in the midſt of a River*, that became *audible by the thaw*, and applies it to Moral Precepts taught in youth, but actuated by age. The Simile ſpeaks him to have lived in better times: for in theſe, the voice diſſolves with the Ice, leaves not ſo much as an Eccho behind it. Men now make it the buſineſs of their riper years, to unravel not the follies, but the learning of their youth: no ſooner are they got from under the Diſcipline of others, but the firſt act of it they exerciſe, is upon thoſe notions which have been inſtilled into them. And here they are ſuch ſevere *Lictors*, that the mildeſt inflɪction is to gag and bind them, deprive them both of voice and motion. Nor are they ordinarily ſatisfied with this, but as if they feared they would, like impatient Captives, watch ſome advantage to break looſe again, their final doom is *Oſtraciſme*, they and their Linage; all ſober Counſels derived from them are utterly expulſt, ſo totally raſed out of their minds, that not the leaſt foot-ſteps of them remain. And all this under the name of *Pedantry*, a title, which it is probable their great averſneſs to their Teachers ſuggeſts to them, as the moſt pathetick reproach, as if they meant now to be revenged on Learning and Tutor together, for attempting to make them wiſe againſt their wills.

12. And now when the Root is thus ſtockt up, there is little expectation of Fruit. And therefore he that ſhall here look for thoſe forementioned effects of Education, will be more diſappointed, then *Chriſt* ſeemed *to be by the Fig-tree.* That, though *fruitleſſe*, yet afforded *leaves*: but here we are not to hope for ſo much, no ſign that ever there was ſuch a plant in the ſoil,

ſoil. Let us briefly review thoſe ſeverals, and ſee what of them is ordinarily to be met with.

13. And firſt for the reſiſting of Errors, we uſually find Gentlemen no *Heroes* in this point: their *Underſtandings* are as pliant, as ſeducible, as thoſe who never had their means of fortifying them. And if they do indeed reject Errors, it is commonly by the ſame Engine, wherewith they caſt off Truth, *viz.* their inconſideration of both, as not being able to endure ſo much ſeriouſneſs and intention of minde, as may ſerve to enter them of any opinion. They have tranſplanted their diſcerning faculty from their Intellect to their *Senſes*, and find it their ſo full, ſo inceſſant imployment, that it can never be at leiſure to revert to Scholaſtick diſquiſitions. They can diſcern exactly the moſt minute error in their garment, hold their Artificer moſt rigidly to the Laws of the *Mode*, are moſt exquiſite Judges in all that relates to vanity or pleaſure, and can they ever think fit to trouble their heads (whoſe leaſt *Lock* muſt not for a world be diſturbed) with abſtruſer ſpeculations, who have found out ſo much a more eaſie exerciſe of their faculties? If any ſhall think this character partakes of the Satyre, I ſhall beſeech him to compare it with the true ſtate of our young *Gallants* in this point, and then upon the ſame account that cold and ſcanty praiſes go for detraction, I ſhall expect this very imperfect and partial accuſation may paſs for a Panegyrick.

14. Next for the regulation of their *Wills*, that advantage depends ſo much on the former, that of their Underſtandings, that what evacuates that, muſt neceſſarily be ſuppoſed to doe the ſame for this alſo. It is not imaginable that he who hath defaced all his principles, whether moral or divine, or at leaſt never revolves or conſiders them, ſhould receive any influence from them, ſince they operate not but by a

diſtinct application. And here ſhould I ask many *Gentlemen*, when they ever ſo much as attempted any thing of this ſort, I fear they would be forced to quarrel at the incivility of the queſtion, to evade the neceſſity of anſwering it. But God knows their actions ſpeak too loud, that their buſineſſe is to obey, not preſcribe; to fulfil, not regulate their *wills*. Nay indeed 'tis too frequent, that inſtead of conforming their wills to their principles, they model and transform their principles to their wills, herein verifying *Ariſtotles* obſervation, *that Pleaſures are corruptive of Principles*. And ſo by this one art of inverſion, the face of things is quite changed; Virtue which their books repreſented to them as lovely and honourable, is now thought to have gained that luſtre onely by the flattery and varniſh of the painters, and ſo is decried as the moſt unamiable, deſpicable creature: and on the other ſide, all the contrary vices are taken from under that black veil, Philoſophers or Divines have put upon them, and are furbiſhed and trimm'd up, ſet to open view, as the moſt ſplendid, glorious things, the moſt adorning accompliſhments of a *Gentleman*.

15. And to ſecure this tranſmutation, even God himſelf muſt have his part in it, be concluded to have been all this while miſ-repreſented in thoſe characters of *Purity* and *Juſtice*, his word has made of him, and to have laid no ſuch ſevere reſtraints upon men, as that tells us of. That *Temperance*, *Chaſtity*, *Self-denial*, *Mortification*, &c. were but the creations of ſome melancholy *Recluſes*, who would then enviouſly impoſe thoſe bands upon others, wherewith they had fooliſhly fetter'd themſelves; that God is more indulgent to Mens appetites, which they may ſatiate here, as they pleaſe, without thoſe future dangers Preachers fright them with? That this is the new *Gentile Divinity*, we need not appeal to mens lives, their

their words openly proclaiming it, not without much ſcorn and contempt of their eaſie ſimplicity, who govern themſelves by the other. Yet as if this would not ſufficiently provide for impiety, as if they were conſcious of that abſurdity, which indeed there is in defining God an abettour and favourer of vice, many have advanced a ſtep higher, taking a more compendious courſe, and ſince they cannot bring God over to their party, make him, ſuch as will ſerve their turn, will unmake him by becoming flat Atheiſts. Of this there are too too many inſtances, and 'tis to be feared will be many more, whilſt to all other ſenſual allurements that opinion makes to its Proſelytes, this is added, that it is become a *creditable* thing, the badge and ſignature of a modern *Wit*, thus to be one of *Davids* fools, in ſaying *there is no God.*

16. In the next place, let us deſcend to the *Affections*, and ſee what effects of their education is diſcernible there. And truly that ſeems to be no other, then what is obſervable of a dam, put to intercept the courſe of ſome rapid ſtream, which ſo ſoon as it is either removed or born down, the torrent guſhes with ſo much the greater violence, for having had that oppoſition: ſo here, when the reſtraints, which bridled their minority, are taken off, their paſſions ſwell to a higher degree of impetuoſity, they ceaſe to be boyes and men together, the man is diſmounted, looſes the reins, and is dragg'd whither the fury of the beaſt directs. A ſad change, yet daily too viſible in many: for alas, what is more ordinary then to ſee *Gentlemen*, under the dominion of theſe brutiſh appetites ſometimes tranſported by a *Rage* to the greateſt Undecencies, nay Dangers; ſometimes hurried by a *Luſt* like the *poſſeſt perſon*, *Mark.* 9. 22. through *fire and water*, the moſt deſperate deſtructive attempts, and have nothing but rottenneſſe and diſeaſe as the final

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prize of all those difficult adventures; sometimes drowned in swinish *Intemperance*; and sometimes again intombed in the *Earth*, buried as it were alive by sordid covetousnesse, as if they meant to transcribe though not the innocence, yet the *sufferings* of the *Primitive* Christians, in being torn in pieces by *Wild Beasts*. Oh, that they might once be brought to relinquish this absurd fortitude, that those who laugh at the precept *of turning the other cheek*, *Mat.* 5. 39. would not here infinitely over-act it, and give up themselves to be buffeted, yea slaughter'd by these their cruellest enemies, nor be such *Platonick* lovers of Martyrdom, as to chuse onely this, whereto there is no Crown annexed, but what is worn in the Kingdom of darknesse.

17. And now since we are thus to seek of these *inward* effects, we can with no reason hope for any of those *outward*, which are the results and consequences of these. And then 'twill be no wonder to observe *Gentlemen* behave themselves disdainfully and imperiously, as if they could not set a just value on themselves, without the unjust contempt of others. 'Tis true indeed, this is commonly a *Wind* that blows but one way, down the hill, onely upon those below them, upwards they breath gentler gales; it being one of their most studied faculties, to perform all acts of the most supererogating Civility to those above them. But when that Civility is throughly scanned, it will prove a greater injury then the contrary Rudenesse; 'tis made up of such hollow professions, such gross flatteries, as are much worse then reproaches, nay seldom fail to be actually seconded with them? there being nothing more usual, then to revile and deride those at a distance, whom, when present, they admire and adore. And these now become such essential indispensable parts of good breed-

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ing, that the want of either inevitably betrayes a man to the title of a silly Ruſtick; Flatteries and Deſpiſings being the two contrary elements, whereof he, whom they call a *Fine Gentleman*, is to be compounded.

18. This gives an account alſo of ſome part of his *Dialect* which thus far anſwers little to thoſe requiſite qualifications, Weight and Uſefulneſſe; there being nothing more trivial or uſeleſſe, then theſe two parts of converſation, and 'twere well if no worſe epithets belonged to them. But if we look alſo into the reſt, they will ordinarily appear to carry proportion with theſe: 'Tis every mans obſervation, that *no ſpring will riſe higher then its firſt head*; and then words being but the iſſues of the Mind, where that wants the ballaſt of ſober and vertuous Notions, 'tis no wonder if the diſcourſe be light and aery. 'Twere eaſie to exemplifie in the ſeveral ſorts of it adapted to the ſeveral humours of men; but 'tis alſo ſo needleſſe, that the copy would be too exact by tranſcribing the impertinence too. But what ſuch frothy diſcourſe is naturally, the moſt ſerious may become by accident: And thus we ſee it the infirmity of ſome, who ſo far retain their Education, as to have their mindes better repleniſhed to vent their plenty ſo unſeaſonably or affectedly, that it produces nothing of benefit to the hearers, but rebounds injuriouſly with the aſperſion of vanity upon themſelves.

19. But ſuch is the miſery of this Age, that it were a fair compoſition, if *Gentlemen* could be perſwaded to reduce their *Diſcourſe* onely to a privative ſort of Illneſſe; 'twere ſomewhat tolerable, if as on the one ſide they did not *miniſter grace*, Eph. 4 29. ſo on the other they did not breath infection on the hearers. But alas! what are all thoſe profane ſcoffings at Piety, ſo frequent among them, but as ſo many blaſts and malevolent vapours to nip and deſtroy the practice of it?

it? and ſo we ſee it too commonly does among thoſe whoſe greener reſolutions ſet them not above their malignant influence. How does their immodeſt and obſcene talk diſperſe and ſcatter their own impure fires, to the inflaming of others? and whileſt they inſcribe upon theſe Poyſons the inviting names of ingenuity and *Eſprit*; they do not onely tempt men greedily to imbibe them, but even defame and proſtitute that Wit they pretend to, render it a *Wilderneſſe* for all ſavage rudeneſſe to range in, and make as many *Candidates* for that reputation, as there are impious and beſtial men in the world. And to this ſort of *Wit* they have found out a very proportionable Rhetorick, I mean that of their *Oaths*, that helliſh piece of Oratory, which ſo overſpreads their language, that (like a profuſe Embroidery that even quite hides the Stuffe) it becomes the moſt remarkable part of it. 'Tis not a little ſtrange how this fouleſt deformity hath gotten to paſs for an embelliſhment and ornament of Stile; but that it doth ſo, is very viſible, not only from the no pretence of other temptation to it; but alſo from that affected and ſtudied variety obſervable among them, as if they had the ſame concernment for their Diſcourſe, which they have for themſelves, *viz.* that it may every year appear in ſome new piece of Dreſſe, have ſome Oaths freſh minted to ſet it off.

20. To all theſe we may adde their vain *Boaſtings* and Aſſumings, which are often ſo deplorably ridiculous, that 'tis doubtful whether more of pity or contempt belongs to them. Thus oftentimes, he that has but croſt the Seas to fetch a Feather and *Fantaſtick Mean*, brags more of his Travels, then if he had paſs'd the *Line*, and felt the ſcorchings of the Torrid Zone. And upon the ſtrength of this he takes authority to impoſe on others the moſt abſurd and incredible Relations;

lations; yet ſtill impoſing more perniciouſly on himſelf, *i. e.* a belief that he appears very illuſtrious and glorious in all this, and on that confidence the ſmiles which his auditors mean in ſcorn, ſhall be taken in applauſe of him, and ſo encourage thoſe follies they deride.

21. Indeed where this vain humour dwells, it will betray it ſelf in innumerable indecencies of ſpeech; but never does it give it ſelf a fuller or worſe character, then when it lets looſe to anger and rage, one of the moſt genuine and fruitful branches of this bitter root. And this we frequently ſee overflow in all the invenomed reproachful language imaginable, ſuch as one would wonder ſhould fall from the mouth of any, whoſe education had not been wholly barbarous; an inverted kind of Eloquence, whereto ſome, who have been taught the rules of better Rhetorick, have a great fluency.

22. If now we ſhould proceed to take a view of their *Imployments*, there is little doubt but that *Tekel*, *Dan.* 5. 27. might be a proper inſcription on them, yea a mild one too, Lightneſs and Vanity being many times the moſt innocent ingredient in them. And this is but a natural inference from the former: for ſince the Principle of Actions as well as Words is within, it will certainly operate a like in both; as Water ſent from one fountain through ſeveral pipes is the ſame, and hath equal vertues or faults in each. It were too eaſie to give as particular an account of theſe as the former; but foreſeeing an occaſion to do that in another place, I ſhall tranſfer it thither, as not deſiring to iterate the importunity on ſo ungrateful a ſubject.

23. And now he that ſhall conſider, that all this is but the partial Image and repreſentation of thoſe, who have had that Education we ſo much magnified, will ſure be tempted to ask *Jude's* queſtion, *Ad quid perditio hæc?*

here? *Why was all this waste* of Diſcipline and Literature? To what purpoſe was ſo coſtly a foundation laid, when the ſuperſtructure is in the Apoſtles phraſe, 1 *Cor.* 3. 12. nothing *but hay and ſtubble*? And I doubt many defeated Parents have cauſe to make this complaint: but I fear alſo divers of them may with juſtice accuſe themſelves as Acceſſories to their own diſappointments, who by an overhaſty deſire of ſeeing their Sons men, do at once anticipate and fruſtrate their hopes, evacuate the benefit of many years Education, by taking them too ſoon from under its benigne influence, which though it uſually ſpring from immoderate indulgence, is yet really the greateſt ſeverity; for what can be more ſo, then to tie them to all the labour and toil of the Seeds-time, force their Childhood to that ſtudy and intenſion of which that giddy age is moſt impatient, and then ſnatch them away at the *Harveſt*; ſuffer them to converſe no more with Learning, when once they grow capable of receiving either delight or profit by it? Thus of late it hath been the method of Breeding, to poſt them with an inconvenient ſpeed from one ſtage to another. many times bringing them too ſoon to the Univerſity, but much oftner taking them too early from it, before they have near gained what they came thither to furniſh themſelves with. And from thence the next ſtep is over the *Sea*, which ſoon waſhes away thoſe Notions, which lie crude in their brains, but have wanted maturity of years to digeſt into their manners. Indeed 'tis not imaginable how they ſhould retain them, they being at their coming abroad ſolemnly put in a direct courſe of forgetting ſpeedily what they formerly learnt, their whole time being then by order to be taken up in other unſpeculative exerciſes, wherein if they do happen to attain to ſome eminencie, yet 'tis ſure but a dry exchange for what they quit for it. But

then

then 'tis not one in twenty that arrives to that; the negligence of Governours, or their own headineſs, when they find the rein thus ſlackned, often makes their progreſſe little in any thing they are appointed to; but in ſtead of that, they run a full carreer in all debaucht pleaſures, advance there in an inſtant to the higheſt proficiencie. I ſay not this to decry *Travelling* in general, but only the unſeaſonable time that is choſen for it. He that would really improve his Son by that means, ſhould ſend him at ſuch a mature age, when by the help of his foregoing education his Judgement is ſetled and qualified to make uſeful obſervations, his manners well weighed and fixed, that ſo he may be capable of all the good Forreign climes can afford, and ſecured from the infection of the ill; like a loadſtone, attract things of weight only, and not like Jet, draw nothing but chaff and ſtraws. But I confeſſe this a digreſſion, and therefore return to thoſe who have thus embezled this precious Advantage, (and who have too much of their own wills in it, to be able to tranſfer the guilt upon any error of their Parents) beſeeching them ſeriouſly to lay to heart this their ſo ruinous ill husbandry, and to let at laſt ſome better fruits of that ſeed appear; not to ſuffer a Piece of *Plate* left to the School or Colledge. to be the only Teſtimonials that ever they were there, and ſo bring thoſe Societies under the reproach of extortion, or fraud, of profeſſing learning, but imparting none, of having taken ſome thing from them without giving them any valuable conſideration, making them any proportionable returns. But that they would at laſt take up this Talent thus long buried in the napkin, and yet fall a trading with it. And though the time they have loſt ſhould render them deſperate of the reward of the *Ten Cities*; 'tis yet motive enough to induſtry, to reſcue themſelves from the ſentence of the

Slothful

slothful servant. And yet that will not be all, for there being no middle state between reward and punishment, he that delivers himself from the one puts himself likewise into a certain capacity of the other. But besides all he is to expect hereafter, he is sure at the time of a very fair Antepast of pleasure here, which he will immediatly reap from it, as the first fruits of the future rich harvest, which though the Law commanded to be sacrificed, yet such is the indulgence of the Gospel, that it exacts nothing, but that men would themselves enjoy them.

24. For such is the admirable goodnesse of God, that he is generally pleased to adapt his commands, not only to our Eternal, but Temporal concernments; for knowing the impatience of our nature, that we love not to depend wholly upon reversions, he hath been pleased to put somewhat of present gust and relish upon every part of duty. This might be evidenced distinctly through the whole Codex of Christian Precepts, his *Yoke is an easie*, nay *gracious Yoke*; his *burden a light burden*, Mat. 11. 28. And from this general ground, I may have warrant sufficient to affirm the like of this particular I am now upon. But it may be yet more clearly evinced, by reflecting on the several improvements of this Talent, which have been mention'd, as the *Duty* of all those that possesse it.

25. And first, for that of an acute, and *elevated Understanding*. I need appeal no further then to common Vote, to have that pronounced a very desirable thing, it being hard to pick out a man of such an avowed brutality, that will own the dispising it. Even those who will be at no pains to acquire, will yet professe to esteem it. And we may believe them in earnest, if from no other argument, yet from this, that every man affects the reputation of being Wise, is pleased when he succeeds in that aim, and on the contrary is

not

not more troubled and diſcomfited at any thing, than to be taxed of Ignorance or Error. If any ſhall deny this, I ſhall ſuſpend his confutation, till ſome body reproach him with folly, and then from the diſpleaſure he finds in himſelf, leave him to conclude his own value of Wiſdom. And indeed why do good men look upon a *fool* with ſo much pity, and ill men with ſo much ſcorn, if knowledge be not both a Felicity and a Credit? Nor is this the ſentence only of the vulgar, who uſually admire thoſe things moſt, from which they ſtand at the greateſt diſtance, but eſpecially of the more diſcerning ſort of men, who from every taſte they have had of it, have had their appetites ſo raiſed, that they have inſatiably thirſted after the fuller draughts. This made ſo many of the old *Philoſophers* renounce the injoyment of thoſe ſenſual pleaſures, that offered themſelves, to go in queſt after this one tranſcendent delight; and *Solomon* to prefer this in his election before Riches and Honour, the two principal parts of worldly ſplendour, to the rectitude of which choice God himſelf bears Teſtimony. And now if this be in it ſelf ſo valuable, ſo ravithing a thing, ſhall its being here connected with duty, prove ſuch an allay, as to deprive it of all the guſt? Certainly if it do, it muſt argue the palate very perverſe and diſtemper'd: for to all other, that one conſideration would give a reliſh and flavour to the dryeſt, the moſt unpleaſant undertaking. The conſcience that I am now imployed as I ought, is ſuch a refreſhment as is able to ſweeten the ſevereſt labour, yea the greateſt ſuffering. Shame is a thing to which humane nature hath an innate abhorrence, yet the Apoſtles made it *matter of joy, when it befel them for Chriſts ſake*, Acts 5. 41. And ſhall this bleſſed Copy of theirs be transformed in ſtead of tranſcribed? Shall thoſe who have not ſo much *Chriſtian patience*, as to bear the

ſlighteſt reproach for him, have yet ſo *much unchriſtian ſtupidity*, as to endure the greateſt inoppoſition to him? Chuſe rather to be ignorant, when 'tis both their ſin and ſhame, than wiſe, when 'tis their duty and reward? Invert S. *Pauls* choice, and be fools againſt Chriſt, as he owns to be *for him*? If there be any ſuch *Antipodes* in our clime, their unhappineſſe will yet ſerve to illuſtrate what they refuſe to partake of, *viz.* the felicity of having performed this part of duty in the improvement of the underſtanding.

26. In the next place the *regularity* of the *Will* is extreamly both amiable and profitable. For that being an uncontroulable facultie, if it be wrong ſet, what torrents of miſchief and confuſion does it let in? If in all its conceptions it permit the ſenſual appetite to lay, like *Jacob* its *pilled rods before it*, all its births will be *ring-ſtraked, ſpeckled and ſpotted*, the ruinouſneſſe of a perverſe will is ſo generally underſtood, that there is nothing renders a man even in common account more miſerable and deplored. He whoſe Will runs counter to his Reaſon, every man is *Aſtrologer* enough to read his *deſtiny*, and preſage his deſtruction. And by the undecent and pernicious effects of a diſordered, we may make an eſtimate of the beauty and advantage of a rectified Will. The former, like a vitious improvident Governour, expoſes his Territories to a deluge, firſt of luxury, and then of ruine: but this latter like a vertuous and prudent Prince, at once ſecures the innocence, and felicity of his Subjects. Indeed it is this alone that really and effectively gives us the preeminence above beaſts. They have *choices* as well as we, and they have affections, but wanting the higher principle of *reaſon*, their choices are neceſſarily determined by their affections. Now if we who have both, are guided onely by the latter, wherein does our ſtate differ from theirs, ſave onely that our

liberty

liberty makes us guilty, whereas their neceſſity leaves them innocent? I preſume I need ſay no more, to evince the happineſſe of a well ordered Will, ſince none can conteſt it., but he muſt tacitly confeſſe himſelf weary of his humane nature, and emulous, not of a greater dignity, but of a degradation to that of the Brutes.

27. And as much may be ſaid concerning the *Affections*, which if they be not curbed and held in by the underſtanding, will have as free and uncontrolled a ſway in men, as they have in meer animals, but with worſe effects, by how much we have more objects to incite them, more inſtruments to actuate them then theſe have. If any man can be tempted to think this no unpleaſant condition, let him yet further conſider, that this metamorphoſis is not like the fancied tranſmigration of the ſoul, wherein it was ſuppoſed to aſſume the nature, and conſequently the paſſions but of one beaſt alone: no, here is the whole Wilderneſs let looſe upon a man, with all their contrary appetites perpetually combating one with another. He that hath the rapaciouſneſſe of a *Wolf*, may yet have the timorouſneſs of an *Hare*, and ſo is racked between the deſire of having, and the fear of ſuffering. He that hath the luſt of a *Goat* may yet have the intemperance of a *Swine*, and be diſtracted to which of the appetites to give up himſelf. He that hath the cruelty of a *Tigre*, may yet have the wilineſs of the *Fox*, which will give him the pain of many irkſome delayes, in attending an advantageous opportunity. And ſo proportionably in others. And what can be more unſupportably uneaſie, than to have theſe continual tumults within, to be in a ſtate of hoſtility, not only with other men, but with himſelf? Or what can there need beyond this conſideration, to recommend the contrary condition to us? The ſubduing theſe brutiſh inclinations is the introducing Peace into a Land,

harrass'd and wasted with intestine War: and sure none need be told (at least in this age) that that is a most ravishing pleasure. And I may with the same confidence appeal to the verdict of any who hath tried these two contrary states, and doubt not but he will from his experience confirm the most profuse and even Poetick declamation that can be made on this Theam.

28. All I shall adde is, in a joynt relation to this and the two former by observing that illuminated understandings, regulated wills and affections, make up a great part of the *celestial happiness*. The *Angels* of *light* would no longer have right to that title, without these. *The spirits of just men made perfect*, were improperly so stiled, *Heb.* 12. 23. had they not received this accomplishment of their nature. And the greater degrees hereof we arrive to here, so much the more sensible anticipation have we of those divine joys. And sure thus to partake with Angels and Saints, is to be happy, and will be acknowledged so by all, whose value and wishes of a *Mahometan Paradise* render them not uncompetent to estimate these purer and refined pleasures.

29. If from hence we proceed to those *outward effects*, which are the results of these inward, we shall find they are all full of delight and satisfaction. Courtesie and friendlinesse of *Behaviour* does not only cast a glorious lustre round about, attract the eyes and hearts of others, but it also reflects with cheerful and comfortable gleams upon our selves. For Man being designed by God for a sociable creature, hath such propensions and inclinations put into him, as are proper to that end: and these are gratified and pleased, when we so demean our selves, as may answer that intention, towards which nothing can be more necessary than this debonnaire and gentle carriage. For

that

that allures people to our converſation, whereas the contrary roughneſſe frights and deters them, (the churliſhneſſe of a *Nabal* makes men they *cannot ſpeak to him*, 1 *Sam.* 25. 17.) it gives a man part of *Nebuchadnezzar's* fate, ſeparates him from among men, by forcing them to withdraw from him; and that the worſt part of it too; the *hairs like Eagles feathers, and the nails like birds claws*, being much the lighter degree of the infliction, fit to paſſe for dreſſe and ornament, compared with that more deforming diſguiſe this rugged temper puts upon a man. And as on the one ſide, this moroſity and ſourneſſe of humour is very uneaſie, ſo on the other is that form of fawning and flattering compliance, which ſome call Civility: It obliges men in many circumſtances to renounce their eaſe, their health, yea their underſtandings too, and keeps them in ſuch conſtraint, that one may truly ſay, a leſſe meaſure of ſelf-denial would ſerve to conſtitute a man a good Chriſtian, than an exact Courtier; whereas he that keeps himſelf in a juſt mean, neither drives away one ſort of company, nor buys the other ſo dear: He has a Standard-meaſure, by which to diſpenſe his Civilities, *viz.* The quality and worth of the perſons; and confounds not himſelf with thoſe more unjuſt and mutable rules of their expectations. So in the firſt of the inſtances he keeps himſelf a Man, whileſt the other is in ſome reſpect a beaſt; in the ſecond he preſerves himſelf a Freeman, whileſt the other is a Slave: And ſure I may refer it to any mans deciſion, which is the pleaſanter ſtate.

30. Next for the Words, 'tis not to be doubted but that calm and temperate Language has the advantage of that which is paſſionate and rageful; and that not only in reſpect of decency, but eaſe too; of which there needs no other teſtimony, than that viſible perturbation and uneaſineſs obſervable in all who are

under ſuch a tranſportation. So in like manner, when the words are pertinent and weighty, they give not only more ſatisfaction to the hearer, but to the Speaker alſo. This may be judged by the contrary diſplacency men have at themſelves, when they are conſcious to have ſpoken impertinently or undecently. By ſatisfaction, I mean not that vanity, which men too often affect of ſhewing their parts, but a juſt and ſober complacency, ariſing from the conſcience of having regulated their diſcourſe by the meaſures of a Wiſe man and a Chriſtian, the having ſaid that which may be of benefit, but cannot be of miſchief to his auditors. And this ſurely is a much more real pleaſure than any can be had in the contrary kinde of dialect. If to this it be objected, that generally none are ſo much delighted with their own diſcourſes, as they who talk the moſt vainly and abſurdly: I anſwer, that even theſe are not pleaſed with the vanity and abſurdity; their pleaſure reſults from a miſtake, ſuppoſing it to be the quite contrary. And this helps to evince, that ſolid and prudent ſpeaking gives ſatisfaction, ſince even the ſhadow and fiction of it can be made to yield it.

31. Laſtly, for the Imployments, they ſurely muſt afford moſt of contentment, when they are moſt noble and excellent: They do ſo at the time, in the direct line, they having more of agreeableneſſe to the nature and dignity of a man; but they do yet more ſo in the reflection, when a man looks back upon his day or week ſpent, and findes his buſineſſe has been worthy of him, it exhilerates and revives him, enables him to paſſe his own approbation on himſelf, and as it were to anticipate the *Euge* he ſhall one day receive from his great Maſter. But he that gives himſelf onely the idle divertiſements of a Child, or ſets to the baſer drugeries of Vice, cannot reflect with-

out confuſion: which is ſo well underſtood by ſuch perſons, that they are fain to take ſanctuary in a total inconſideration, never daring to ask themſelves, what have I done? Which bears full teſtimony to the excellency and felicity of ingenuous imployments, ſince they that decline thoſe, are forced alſo to decline themſelves, grow out of their own acquaintance and knowledge.

32. And now what objection can there lie againſt this duty, which is in all the parts of it ſo advantageous and eligible, that it becomes duty not onely to God, but even to themſelves, their own preſent intereſts and ſatisfaction? Shall pleaſure it ſelf loſe its nature, adopt the properties of its direct contary, and become irkſom and abhorred, onely becauſe 'tis twiſted with obedience? Is there ſo perfect an antipathy between God and them, that 'tis impoſſible they ſhould have the ſame objects of delight? or can no Joys have any taſte with them, that are not the cauſes and fore-runners of eternal ſorrows? This were ſuch a degree of perverſneſſe, as common Charity bids me not to expect; and I ſee not what elſe can evacuate the pleaſure that attends the improvement of this Talent of Education.

33. After all this, I foreſee it not impoſſible that ſome may plead an Exemption from this obligation, by affirming they want the ground of it, that they never had this Education. I am not willing to fancy there have been ſo many unjuſt and unkinde Parents as may qualifie any conſiderable number of Gentlemen for this Plea: But to thoſe few that can really make it, I ſhall not think the foregoing Diſcourſe wholly impertinent; for, by ſhewing them the Advantages of what they ſay they thus want, it may incite them (not to murmure at the negligence of their Parents, but) to attempt the repairing of it by be-

coming their own Guardians, putting themſelves into Diſcipline, and by the ſtrict Laws of Reaſon governing and reſtraining thoſe Paſſions, which by the liberty of their Breeding have got head, by this means ſupplying to themſelves the firſt part of Education: And the like may certainly be done for the latter alſo, if they will but depoſit that common errour, of thinking it more manly to be ignorant then to learn, and be content to put themſelves in a courſe of Erudition, which a man may do for himſelf in his Cloſet, as well as a Tutor may do for his Diſciple in a School; and though he want many of thoſe Advantages the other hath, yet 'tis poſſible they may be in a good degree ſupplied by that induſtry and deſire, which all thoſe are ſuppoſed to have, who are thus their own Pupils; And there want not inſtances of the ſucceſſe of them who have thus attempted, but I confeſſe there are too few examples of the Attempt, men being too apt to ſit down contentedly under this want; whereas let the ſame perſons have an entailed eſtate alienated from them by any act of their Fathers, they are not then ſo tame, but will ſtruggle to the utmoſt to recover their rights. Yet certainly an Ingenuous Education is as properly the Birth-right of a *Gentleman*, as any the moſt firmly ſetled inheritance can be: Why ſhould they then acquieſce in that ſo injurious an Alienation, and not ſeek by all endeavours of their own to retrieve this ſo precious a Poſſeſſion?

SECT. V.

Of the ſecond advantage, Wealth.

1. THe ſecond Advantage we are to conſider is that of Wealth, which that it is a bleſſing, will I know readily be aſſented to by all, mens deſires and earneſt purſuits after it ſufficiently evi-

evidencing the general esteem is had of it. Yet though the Conclusion be right, it is to be doubted many infer it not upon due Premisses. 'Tis not Riches simply considered that are the felicity, much lesse those luxuries, to which they are often made to minister; but they are like to a fertile ground, which if left without culture, none bears so rank weeds; but if rightly husbanded yields abundant profit; and thus to manage and improve them is not only the Interest, but the duty of all those to whom God hath committed them, this being the one designed Advantage, for which they were intrusted to them.

2. Several Improvements there are, of which they are capable; but before I proceed to them, I must mention one part of Duty, as fundamental to all the rest. And that is the well husbanding of them; not in a figurative, but real sense, the having such a provident care of those goods and possessions, wherewith God hath blest a Man, as may secure them from that Consumption, to which carelesnesse and sloth will infallibly betray them. This surely is obligatory in many respects. First, in thankfulness (I had almost said civility) to God, who having dispenc'd them as a liberality, 'tis ingratitude, yea affront to give them no regard. Secondly, in Justice to a mans posterity: He that has received a fair Inheritance from his Ancestors, if he suffer his supine negligence to cut off the Entail, he defrauds those that were to have succeeded him in it, and becomes that *troubler of his own house*, to whom *Solomon, Prov.* 11. 29. assigns no other *Inheritance* but the *Winde*, which is indeed all such a person is like to derive upon his issue, the common air being oftentimes their only patrimony. Thirdly, in order to all those ends to which Wealth was designed by God, which depend on this, as Accidents on their Subjects, and so are all at once evacuated and

nulled

nulled by the diſſipating of that wherein they are founded. All which conſiderations do naturally inforce upon men the neceſſity of a prudent managery.

3. This being ſuppoſed, and the perſon having, as in our Law-forms is uſual, covenanted to ſtand ſeiſed of the Eſtate, let us now ſee what are the proper uſes, to which it is to be limited. In the firſt place, we may rank that of Contentedneſſe in his portion; which though to one that is ſet to wreſtle with want it might ſeem a hard precept, yet to him that flows with abundance it might be thought rather a needleſſe then difficult injunction, if experience did not teſtifie, that contentment is oftentimes as great a ſtranger in Palaces as Cottages.

4. Of this excellent both virtue and felicity, there are two parts, the one a chearful injoyment of ſo much of his Wealth, as may decently (I ſay not vainly) ſupport him in that quality wherein he is placed: God does not make Rich men ſuch meer Conduit-pipes of Wealth, that they muſt paſſe all, without retaining any thing themſelves; but rather like the Earth, which though ſhe conveys the ſprings through her veins, yet is allowed to ſuck in ſo much, as may give her a competent refreſhment; and he that does this moderately, and with a thankful reflection on that liberal Providence, which thus *gives him all things richly to enjoy*, 1 *Tim.* 6. 17. falſifies no part of his truſt, nor abuſes his ſtewardſhip, this being, as it were, the allowed Fees of his Place, a Penſion allotted him by the bounty of his Lord.

5. The other part of contentment is that, by which the deſires are terminated within the bounds of his own poſſeſſions, and not ſuffered to range wildely into other mens, like *Ahabs* into *Naboth's vineyard*, uſing their Wealth, as Anglers do their Fiſh, to bait hooks for more, by making it an inſtrument of extorting

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from others; which is to great a guilt, that it nearly concerns them to ſecure themſelves againſt it, by a perfect ſatisfaction in what is properly their own. Nay even in what is ſaid, there is caution to be had, that there be not too eager and vehement endeavours of multiplying it, and that not only by an unlawful commixture with other mens, which is the ſin either of oppreſſion or fraud, but even from its own ſtock, for that may be covetouſneſſe, and is ſurely a direct oppoſition to the divine diſpenſation. For when God hath given a man a full fortune, and by that manumitted him from thoſe carkings and ſollicitudes to which needier perſons are expoſed, for him to make it his grand buſineſſe to project how he may adde to that heap, or in the Prophets phraſe, *lade himſelf with thick clay*, *Hab.* 2. 6. What is it but the degrading and pulling himſelf from that Sphere wherein God hath placed him, a voluntary ſale of himſelf to the Gallies or Mines? In this reſpect therefore I may not unaptly apply that Exhortation which the Apoſtle makes in another, *Gal.* 5. 1. *Stand faſt in the liberty wherewith Chriſt hath made you free.* Let not him whom God hath by a gracious and peculiar providence exempted from this meaner ſervitude, and vaſſalage to the world, relinquiſh that ſo valuable a priviledge, give up his *ear* to be *bored* by *Mammon*, when God proclaims a *Jubile*. Yet 'tis poſſible the quality of ſome mens Eſtates may be ſuch, that they may be capable of advancement by a moderate and eaſie induſtry, ſuch as may no way divert them from more excellent Imployments, but may rather be a recreation then a toil: And in that caſe I know no obligation lies on them ſo to defie an Improvement, as not to chuſe a profitable, before an expenſive divertiſement, to ſpend thoſe vacant hours upon that, which remain by way of overplus from more worthy deſigns and entertainments,

ment. But the perpetual ſollicitous purſuit after more wealth, is certainly a culpable inordinacy, as being inconſiſtent with that contentment and acquieſcence, which is the duty of every man for whom God hath thus liberally provided, and ſuch as will beſides be likely to undermine another main part of this obligation.

6. Such in the next place we are to account the Charitable diſpenſing of his ſtore, to ſupply the indigencies of wanting perſons; which ſurely is to be lookt on as the grand and moſt conſiderable end of his receits. God, who is the common friend, as well as Father of all men, is not to be imagined ſo partial, as to provide pomps and luxuries for ſome, and in the mean time leave others deſtitute of the neceſſary ſupports of life; yet if we look no deeper then the viſible portions of Poor and Rich, there is no evidence of the contrary. But when we examine upon what conditions and proviſo's that Abundance is conveyed, we ſhall have no temptation ſo to aſperſe or *charge God fooliſhly*: For though he have not diſpenſed ſo immediately to the Poor, yet he gives them as it were Bills of aſſignment upon the plenty of the Rich, a right to be ſupplied by them: ſo that the difference ſeems to be onely that of an elder, and younger Brethren; the elder uſually carries the bulk of the Eſtate, but then that is charged with proviſions for the younger; and if the quantity of thoſe be not diſtinctly expreſt, but left indefinitely, that act of Truſt in the Father lays the greater obligation on him, not to deceive it by too mean and ſcanty a diſtribution; for now himſelf is become a Father to them, and therefore ſhould proportion his bounty by the tenderneſſe and bowels of that moſt affectionate relation. And this may not improperly be deemed one reaſon, why among ſuch multitudes of commands of Charity in

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the Goſpel, there is yet none that expreſly allots the proportion of our Alms, that by this act of confidence, as it were, men might be oblieged to the higher liberality: And he that ſhall make this incentive to it, a pretence to excuſe the want of it, is ſure a moſt criminous perverter of the divine intention, treacherouſly countermining Gods ſacred arts, as if 'twere not enough to rebell, unleſſe in a further contempt he aſſaulted him with his own weapons. Certainly God never deſigned *Lazarus*'s portion ſhould be made up onely of the *Crumbs from the Table*: For though indeed *Dives* is taxed that he gave him not them, yet if he had, ſuch a dole would ſure never have reſcued him from the place of torment. He who reſts in a rich mans boſom in Heaven, is to have ſome proportionable treatment from thoſe on Earth, ſome more hoſpitable reception then a lying at the Gate, ſome better Chirurgeons then Dogs to cure his Sores; and thoſe that refuſe it him, muſt be preſumed to contemn not onely the *Lazarus*, but the *Abraham*, yea the Heaven too that receives him, ſince that which qualifies him for an admittance there, is not able to recommend him to their leaſt regard.

7. I ſhall not attempt to proportion mens Charities, ſince God hath not; yet there are ſome general meaſures to be made to bound them on the ſinking ſide, that they fall not to too ſcandalous a lowneſſe; which having been done already by a * better Pen, I ſhall refer the Reader thither. But thoſe yet leave mens Compaſſions full ſcope to grow up to what greater height Gods grace and mens exigencies ſhall advance them: And ſurely the latter may ſometimes be ſuch, that it will become every rich man not onely to riſle his Coffers, pour out whatſoever his ſuperfluities have their amaſſed, but alſo to deſalk much

* Dr. *Hammonds* Practical Catechiſm.

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of his own accuſtomed enjoyments, cauſe the Raſor to paſſe even upon his whole Equipage, to cut off all Excreſcencies, all exuberant Expenſes, that ſo the ſtream may run the fuller in that one channel which Gods providence thus cuts out for it. Whether this may not be a proper ſeaſon for it, I leave every conſidering perſon to judge. At the preſent I ſhall beſeech every man to whom God hath given Wealth, ſadly to ponder how ſcandalous a thing it will be for him who has been the object of ſo great Bounty, to decline the being an Agent in any; to diſcover himſelf to have ſuckt in nothing of the virtue, amidſt ſuch an affluence of the commodities; and to defie the example of that Liberality, by whoſe effects he lives. But withall let him conſider the danger of it alſo, how dreadful a guilt (and conſequently vengeance) he draws upon himſelf, if he ſhall defeat this ſo main end of his receits. It is indeed a complication of many crimes, not onely againſt Man, but God alſo; I ſhall inſtance onely in two, moſt generally decried, and yet moſt eminently contained in it, Unthankfulneſſe and Falſeneſſe.

8. God in his wiſdom diſcerning that equality of conditions would breed confuſion in the world, has ordered ſeveral ſtates, deſign'd ſome to Poverty, others to Riches, onely annexing to the Rich the care of the Poor; yet that rather as an advantage, than a burden, a ſeed of more wealth both temporal and eternal. Now in this diviſion of men, thoſe on whom he hath cauſed the better lot to fall, can owe it to nothing but to his gracious diſpoſal; and therefore had been certainly obliged to ſubmit to any the moſt difficult tasks he ſhould have diſpenc'd with it. But now that in his great indulgence he has ſo tempered the command, as to render it not an allay, but an enhancement of the mercy, he that gives it onely a bare

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faſtleſſe compliance, betrayes himſelf to want a juſt ſenſe of it; but he that flatly reſiſts it, is in the moſt tranſcendent degree barbarouſly ingrate. Nay, I think I might have laid the charge higher, and called it malice; for what beneath that can provoke a man thus to reſiſt his duty and intereſt together?

9. Nor is this all, 'tis alſo the greateſt Perfidiouſneſſe: Every rich man is, as I ſaid before, God's Steward, and particularly intruſted to provide for the indigent parts of his Family, ſuch are the poor and needy. Now if he leave them deſtitute, and ſuffer either his riot or covetouſneſſe to feed upon their portions, what more deteſtable falſeneſſe can be committed, not only in reſpect of them, whoſe right he thus invades, but of God alſo, whoſe truſt he abuſes? Many other enormities there are in Uncharitableneſſe, which as ſo many miſshapen limbs concur to the making up this deformed Monſter; but I ſhall ſuppoſe it ſufficient to have pointed out theſe two, which being the moſt profeſtly contrary to ingenuity, I muſt hope will carry a very averting appearance to thoſe who ſo eſpecially pretend to that quality.

10. To this poſitive part of duty, the being *rich in good works*, we find the Apoſtle connects a negative, 1 *Tim.* 6. 17. *Charge them that be rich in this world that they be not high-minded, nor truſt in uncertain riches.* And we need not reſort to implicite faith in the Author, to perſwade us of the great propriety and fitneſſe of theſe cautions; 'tis too evident that Pride and Confidence are diſeaſes that uſually breed in full and opulent fortunes, and as they ſpring from the ſame root, ſo do they, like neighbouring branches, mutually ſhelter and ſupport one another. He that is high-minded, abhorres the ſubmiſſion of any forreign dependence, and therefore gladly anchors on any thing he can call his own; and thinking his wealth moſt properly ſo, he has as great

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an aptneſſe, as holy *Job* expreſſes an averſion, to *make gold his hope and to ſay to the fine gold, thou art my confidence, Job* 31. 24. On the other ſide, he that truſts in his Wealth, is by that fortified in his pride. It is *Ariſtotle's* obſervation, that *Wealth makes contumelious* and inſolent; which I preſume he infers not only from experience, but reaſon alſo; for the groundwork of humility being the ſenſe of impotence and defect, he that aſſumes a ſelf-ſufficiency, undermines that foundation, and in ſtead of it lays the *Baſis* of the quite contrary temper, all haughtineſſe and elation of minde. A memorable Example of this we have in the inſolent reflections of *Nebuchadnezzar*, *Dan.* 4. 30. which had withall ſo diſmal a conſequent, as, me thinks, ſhould like *Lots wife* remain a perpetual monument to deter others from all approaches towards the like vanity.

11. And certainly it is a moſt important concernment of rich men, to fence themſelves againſt this double temptation; to which purpoſe they can hardly find a more compleat armour, than what they may borrow from one ſhort ſentence of the Apoſtle, 1 *Cor.* 4. 7. *What haſt thou that thou haſt not received?* Let them look on themſelves as meer Receivers, and then with what pretence can they pride themſelves in that wherein they are barely paſſive? Nay indeed if it be throughly ſcann'd, theſe Receits imply cauſe rather of ſhame then boaſting; the being filled from anothers hand, is a ſure Argument (and tacit reproach) of a natural and original emptineſſe; and if God have dealt ſo liberally with them, they may collect 'tis in complyance not with their merits, but infirmities; his having made them rich is a ſtrong preſumption, he ſaw them not prepared to be innocently poor: And ſure Pride muſt be a ſubtile Alchimiſt, that can hence extract matter of

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vanity, and might with equal Logick have perſwaded the *Jews* to glory in thoſe Indulgences, which were granted them only for the *hardneſs of their hearts.*

12. In like manner if they reflect on their *riches* as received, it renders them alſo a moſt unfit object of *Truſt.* For if they were given, they may alſo be taken away. We hold all by that old *tenure*, which the Lawyers ſtile *Alodium*, becauſe it is from none but God: and his gifts (of this kind at leaſt) are never ſo abſolute, as to exclude power of revocation. He then that enjoys a thing not upon right but bounty, muſt ask his benefactor how far he is to preſume on it. And if they would do ſo in this caſe, they would ſoon be reſolved how little confidence were to be repoſed in wealth. They may hear *God* the great Patron tell them by *Solomon*, that *riches make themſelves wings and fly away as an eagle*, *Pro.* 23. 5. by *Chriſt*, that the *Treaſures* which they lay up here are liable to the *Moth and Ruſt*, *and Thieves*; and by the *Apoſtle*, that they are *uncertain riches.* Nay indeed, if they would but ask themſelves, their own daily experience and obſervation, that would bear the ſame teſtimony. Every day almoſt gives ſome renewed inſtance of it. What multitudes of accidents are there to which mens goods are liable? A rough wind, a tempeſtuous Sea ſinks at once the Merchant and his Ship: an ill ſeaſon, an hungrie ſoil eats out the Husband-man: and they who run not either of theſe hazards, thoſe whom neither the water nor the earth ſwallow up, a fire may yet conſume. And can there any ſecurity be fanci'd in that wealth, which is thus a prey to each element ſingle, and yet more often to them united in man, to whoſe frauds or violences more have owed their impoveriſhing, then to any of the former accidents? And now what greater infatuation can there be, than to place a truſt on that which is ſo flitting

and unſteadie, to lean on a broken reed, or in *Solomons* phraſe, *to ſet ones eyes upon that which is not?*

13. But if by an impoſſible ſuppoſition, we ſhould imagine Riches to be as permanent, as they are indeed tranſitory: yet unleſſe they had as well *Strength* as conſtancie, they could with no reaſon be depended on. He that ſtays by his friend to the laſt minute, if he have no power to aſſiſt him, is only a ſpectatour, not a reliever of his ſufferings. And alas, how many miſeries are men ſubject to, in which wealth can give them no aid! Is a man afflicted in his body with pain? the *Indies* are not a competent price for a minutes eaſe, an hours ſleep. Is he perſecuted in his Name with reproach? 'tis not whole *Ingots* of gold that will ſtop the mouth of Fame: nay oftentimes the obloquie is it ſelf meerly the progenie of his wealth, that breeding envie, and envie detraction. But if the ſore lie yet deeper, if it be the *Soul* that ſuffers, that is yet farther removed from poſſibility of relief this way. If it ſuffer as a ſlave under the dominion of ſin, no treaſure can redeem from that vaſſalage. Wealth does indeed too often by adminiſtring temptation ſtrengthen thoſe chains, but it cannot break them, as appears too evidently by the number of ſuch rich bond-men. If it groan under the guilt of ſin, labour under the terrours of an accuſing Conſcience, alas! gold is no balm to a wounded ſpirit: the luxuries which that has ſupported may help to pierce, but it has no power to heal. Or laſtly, if the ſoul fall finally under the puniſhment of ſin, there is no commuting that pennance, buying off that ſmart: Riches abuſed may indeed ſwell the accompt, and multiply the ſtripes, but they can never bribe the remiſſion of any. The Wiſe-man hath aſſured us this, *Prov.* 11. 4. *Riches profit not in the day of wrath.* Nor does this carry any oppoſition to the counſel of our Saviour,

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Luke 16. 9. of *making friends of the Mammon of unrighteousnes*; for he refers not there to any natural or inherent property of riches, but only to that extrinsick and accidental advantage may be made of them proportionably to what was said before of the *unjust Steward*, whose dexterous managerie was it that rendred his Lords debts so useful to him; not that they had any proper innate vertue to secure him from the necessity either of begging or digging. And therefore we see Christs words run not in an Annunciative, but an Exhortatorie stile: he tells us not that *Mammon* shall make us friends, but excites us to make that our own care, and by a prudent disposure to make it subservient to an end above its native efficacie. But all this is sure very reconcileable with that natural impotency we have observed in it. Wealth charitably disposed may have excellent effects, but yet those are to be ascribed to the charity, not the wealth, which still remains in its own essence the same unactive lump in the Chest, that it was in the Mine, like the heathen Deities, unable to protect its most zealous Idolaters. As a further instance whereof, I may add that which will sound very like a riddle, that riches cannot deliver even from present Want: which yet is demonstrably true in all those rich Misers, whose bellies are lanck, while their coffers are full; a sort of Tantalized creatures, not peculiar only to this latter age, for we find them described by *Solomon*, *Eccles. 6. 2. A man to whom God hath given riches, wealth and honour, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof.* So unsignificant a thing is wealth, that without the addition of a new power, it enables him not to receive the least benefit from it.

14. When all this is considered, what is there in wealth that can invite the least confidence, since it ap-

pears ſo utterly unable to ſecure men in their moſt important intereſts, nay to do that which it moſt immediately and moſt colourably pretends to, the keeping them from want? And therefore he that will not run himſelf upon that ſad defeat of being diſappointed in his truſts; failed in his greateſt exigents, muſt look out for ſome firmer ground whereon to build. But alas! our ſoil affords it not: all here below was long ſince pronounced by one that wanted neither wiſdom nor experience, to be Vanity. Such mutations and viciſſitudes attend all ſublunary things, that he that attempts to erect any durable ſatisfaction on them, outdoes the folly of that abſurd architect Chriſt mentions, and builds not on the *ſand*, but *water*: and in this ſenſe the world is ſtill under a deluge not ſo much dry ground, as where a dove may reſt her foot.

15. We are then driven by way of neceſſary refuge, to that which ſhould be our voluntary choice, to come home to the *Ark* to ſhelter our ſelves under his wings, where alone we may ſecurely reſt, and according to the advice which the Apoſtle ſubjoyns to theſe cautions, to *truſt in the living God*. And to do this amidſt all the ſeducements of Wealth, to ſee through all thoſe miſts which the fumes of Plenty raiſe, and whileſt they enjoy the gift, to confide onely in the giver, is indiſpenſably the duty, and ſhould be the care of every one, to whom S. *Paul* directs this charge, *All that are rich in this world*.

16. And ſuch in the laſt place are to take notice of another branch of their obligation, and that is to uſe that advantage which their Wealth gives them, towards the exerciſe of *Temperance*: which indeed can never be known to be truly ſuch, but when there are opportunities and temptations to the contrary. He that hath nothing wherewith to maintain a Rior,

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leaves it doubtful both to others and himself, whether his Abstinences be the effects of Poverty or Temper; but he that has all the fuel for Luxury, and yet permits it not to kindle, he approves his Sobriety to be indeed his choice, not his fate. And this is a most excellent priviledge of Wealth: and though 'tis to be doubted it scarce finds room in most of our Catalogues, yet certainly it merits a principal place, as being much the greatest of all those, which reflect onely upon the person himself. This resisting of temptations is truly that Heroick courage worthy of those that pretend to Honour, fit to denominate a *Gallant man*. I wish those who seek that reputation by many rash and unwarantable Adventures, would here entertain their youthful ardours, this being a field where they may be assured never to want Combatants. One while *Gluttony* presents it self, armed with the allurements of a full and delicate table; and though one would think him but a despicable assailant, that has onely the Kitchin for his armory, yet experience shews us, those edgeless weapons may vie with the keenest for the mortalness of their effects. At another time *Drunkenness* sends a Challenge by delicious Liquor, cheerful and diverting Company, and that not without menace of infamy to him, who shall own so much religious cowardise, as to fear to hazard his sobrietie in the encounter. Sometimes again *Lust* attaches him with the piercing darts, the killing glances of a prostitute Beauty. In the mean time *Pride*, the most slie and treacherous of all the rest, is perpetually laying ambushes for him in the adorations of his Flatterers, the vanitie of his Attire, and innumerable kinds of Excesses. And now what *Knight-Errand* would wish for more Encounters? Or why should men range abroad to invite Quarrels, whilest they tamely suffer such Troops of enemies to bid them,

dayly defiance? 'Tis, they ſay, a *Maxime* among the *Sword-men*, That *he that has once been baffled, is ever after an incompetent Challenger*: I wiſh it might have this one ſober application, that men would ſuſpend all other *Duels*, till they have righted themſelves on their Vices, and by ſome ſignal Conqueſts redeemed themſelves from that obloquie and defamation, which theſe mean, yet inſulting Adverſaries have expoſed them to.

17. Having ſhewed what uſes are duly to be made of *Wealth*, let us now look back, and conſider whether any of them be ordinarily diſcernible in *Practice*. And here we ſhall meet with one ſort of men, who ſtumble at the very threſhold, that fail in that firſt part of dutie, on which all the reſt depend: I mean thoſe who by a ſupine negligence ſuffer their *Eſtates* to moulder and conſume inſenſibly, for want of an eaſie inſpection and overſight. Of ſuch as theſe former Ages have afforded inſtances, and doubtleſſe the preſent alſo, though the number of the luxurious waſters do now ſo overwhelm them, that they are the leſs diſcernible. And though this ſeem to be the effect only of ſloth, yet certainly there are other concurrents to it, generally theſe two: firſt ſuch an overweening of their wealth, that they think it inexhauſtible; and ſecondly an opinion that it is a mean and pleaſantly thing for a *Gentleman* to give himſelf the trouble of looking after his fortune. The motives are too ridiculous to deſerve a confutation; but in the mean time it cannot but extort pitie, to ſee *Families* ruined by ſuch vain whimſies. And what tolerable account can ſuch a Parent give to his begger'd Off-ſpring, to whom 'tis very likely he may propogate the pride and ſloth which made the meer managerie of an Eſtate too hard for him, and yet withal bequeaths them the ſadder toil of getting one? Nay, what account can

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he give to God, from whom he received it, in order to ſeveral ends, if he thus at once defeat them all? 'Twas a Command to the *Jews*, that they *ſhould not cut down Fruit-trees*, though it were for ſo neceſſary an uſe as *to advance a Siege*, *Deut.* 20. 19. But this is the hewing down that Stock, from which ſo much good Fruit ſhould ſpring, and that without any pretence either of neceſſity or reaſon.

18. Our next view will preſent us with *another* ſort of *perſon*, who as much trangreſſes the duty of contentednesſe in both the parts of it. 'Tis no prodigie to ſee men, whom God hath afforded the portion of the rich, ſcarce to allow themſelves that of the poor; ſo letting their *eye be evil* even to themſelves, *becauſe Gods is good*. The *Egyptians* were ſuch jealous Reverers of thoſe Creatures which they worſhipp'd, that he that violated them was in *danger of ſtoning*, *Exod.* 8. 26. So theſe men who have ſet up their Wealth for their God, pay it ſo much veneration, that as they are impatient to have it invaded by others, ſo they are afraid to offer the leaſt violence to it themſelves. They have inſhrined it to receive their adorations, and it is now become Sacriledge (indeed the only one they ſcruple) to debaſe it to the ſupplie of their neceſſities. They are ſtrange auſterities which the *Votaries* of this Deitie will endure, even beyond the mortifications of the moſt rigid *Aſcetick*. Their whole lives are a perpetual contradiction to all the appetites of Nature; yet alas! that infers here no compliance with thoſe of Grace, but as if they meant to ſet up a *third* partie in the world, they equally oppoſe theſe. And now he that thus oppreſſes himſelf, no wonder if he do the like to others, if he extort the utmoſt that either power or fraud can wring from any. And that this work may not be retarded, he is provided of variety of inſtruments for it. Some-

times Bribery muſt give him a legal colour to rob his neighbour. Or if a Witneſſe prove a better *penny-worth* than the Judge, Subornation ſhall do the buſineſſe. Sometimes Extortion ſhall prey upon a needy Creditor, and that not onely with the ſlower gnawings of the Canker, but with the more ravenous devourings of the Vulture: Sometimes the Rack is brought out, and a poor Tenant faſtned on it, and there ſo ſtrained and diſtorted, that he can never knit again to any competent ſubſiſtence. Sometiines again a poor neighbouring Prodigal ſhall be ſpurred on to farther riot, fed with money, that ſo by a forfeited *Mortgage* he may ſeiſe on his Eſtate. In a word, 'twere endleſſe to reckon up all the engines of rapine which this greedy invader hath in his magazine. And of ſuch a one I preſume every man will pronounce, that he notoriouſly violates the precept of Contentedneſſe.

19. But though this be the groſſeſt, yet is he not the onely Tranſgreſſour. There is alſo *another* more plauſible ſort, who though they do not thus ſeek to encreaſe their wealth at other mens coſts, yet do it too much at their own: whoſe Brains are meer forges of Projects, perpetually hammering out ſome new Contrivance for gain, that continually travel in birth of ſome freſh improvement, ſuffer all the pangs and throws of a carking ſolicitude in purſuit of it. I know this piece of *Covetouſneſſe* hath better luck than the reſt, and paſſes for a creditable thing, under the ſpecious name of good husbandry; but ſure if it be throughly penetrated, it will appear no leſſe oppoſite to Contentment than the former. Nor can that guilt be invaded by thoſe that ſay, they ſeek to advance their Fortunes, not out of the Miſers deſign of hoarding up, but out of the more generous purpoſe of living more ſplendidly. For ſure he that covets

yets more to ſpend, is as little contented in his portion, as he that covets more to lay up: he that thinks his Table too ſcanty, his equipage too low, is as far from being ſatisfied, as he that thinks his land too little, his bag too empty. So that 'tis apparent theſe arrows come out of the ſame quiver, though they be ſhot at ſeveral marks.

20. And between both theſe motives of griping, no wonder if the *Duty of Alms-giving* be crouded into a very narrow compaſſe. That excellent vertue of Charity has indeed much of the Image and impreſſe of *Chriſt* upon it: but the World has given it a further kind of conformity with him than he ever deſign'd, its crucifixion between Covetouſneſſe and Luxury, being the counterpart of his *hanging between the Thieves*. There wants onely one member of the paralell, the *breaking the legs* of theſe *Malefactors*, which God knows our *Souldiers*, nay many Armies of them have not been able to do. The many inſtances theſe times have given of the ſudden diſſipation of mens idolized heaps, have not yet ſo diſciplin'd the Worldling, as to perſwade him to *lay up his treaſure in heaven*; And the loud calls of God to weeping and *mourning and girding with ſackcloth*, have moſt prepoſterouſly been ecchoed back with the louder noiſe of mens revellings, and wilde jollities. And then they who thus deſpiſe the judgements of God, are very unlikely to compaſſionate the miſeries of men, and I doubt there are many who thus anſwer the character of the unjuſt *Judge*, *Lu.* 18. *that neither fear God nor regard man*, nay that far out-go him in inexorableneſſe of temper. He was to be wrought upon by *importunity*; but ſo petrified are theſe mens bowels, that no prayers nor tears can diſſolve them. 'Tis a much eaſier task to dig Metal out of its native Mine, then to fetch it out of the covetous mans Coffer. The Earth, though ſhe hide

hide, yet ſhe guards not her treaſure, 'tis acceſſible to the induſtry of any that will ſearch for it: but he like an *Argus* ſtands Centinel about his, and ſounds an alarm upon the remoteſt appearance of a poor ſuppliant. With what jealouſie does he eye any that he can but fancy to come upon that ungrateful errand, and then how many arts has he to prevent the aſſault? Or if by ſome extraordinary charm all his eyes have ſo ſlept at once, that he happen to be ſurpriſed, yet he has ſo many weapons of defence, that the aſſailant ſhall gain little by it, but the ſhame of an open repulſe, being ſure to find him impregnable. As for the *Voluptuary*, he has ſo many expenſive luſts to maintain, that he has difficulty enough how to gratifie all them in the diſtribution of his wealth: they are competitors to each other, yet joyn to keep out that which would be a common one to them all. He that grudges not the wildeſt profuſions of his wealth, yet thinks an Alms will undo him. 'Tis the grand buſineſſe of his life to contrive wayes of expenſe: yet when any object of charity preſents one, he becomes thrifty on the ſudden, like the *Senſitive plant* ſhrinks at that touch, and that open hand of his clutches as faſt, as if ſome convulſion had contracted it. Thus totally have men forgot upon what terms their wealth was given them, and thereby like miſerable Chymiſts, extract Poyſon out of Cordials, a Curſe out of a Bleſſing. Riches were deſigned by God to be ſubſervient to that Compaſſion which he has implanted in humane nature: but now they are become the means of ſuppreſſing and eradicating it. Rich men look upon poor, as if they were creatures of another *ſpecies*, things wherein they were perfectly unconcerned. 'Tis *Strada*'s fancy, that there is ſuch a *ſympathy raiſed between two Needles touched by the ſame Loadſtone, that perſons at the greateſt diſtance may by*

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the conſent of their motion maintain a correſpondency. I ſhall not undertake for the truth of the Experiment, but however methinks 'tis matter of reproach to us, that theſe inanimate creatures ſhould have ſo much obſervable accord, as to give pretence for ſuch a conjecture, whileſt men who have ſo many undoubted principles of union both from nature and grace, have quite extinguiſhed all effects of them. That too many have ſo, there needs no other evidence then the many unſuccour'd extremities of the Poor. For how elſe can it become poſſible, that one rank of men ſhould gluttonize, and another ſtarve? That he that thinks it death to endure either the want or moderation of a Meal, ſhould never conſider what are the gripings of the ſtill emptie ſtomack? That he ſhould without all regret ſee his own humane nature pining and languiſhing in the perſon of his poor brother, whileſt in himſelf 'tis oppreſt with the quite contrary exceſſes, and might be relieved in both by a more equal diſtribution?

And now who can ſufficiently deplore the wants of the Poor, ſhall I ſay, or rather the inhumanitie of the Rich! This ſurely is the ſadder ſpectacle of the two: the one onely ſuffers, the other ſins. And that ſuffering too may end in eternal refreſhment, whereas the other in endleſſe torment. *Lazarus reſts in Abrahams boſome*, when the uncharitable *Glutton fries* in perpetual *flames*. And oh that this were throughly weighed, that they would conſider that every degree of unmerciſulneſſe they ſhew to others, reverts with a rebounded force upon themſelves! Alas, 'tis not ſo much the poor mans bodie, as their own ſouls, that ſue for their alms. And when ever they ſhut up their bowels of compaſſion from the one, what do they but σφραγίζειν ταμεῖα, *ſeal up* Gods *ſtore-houſes* and treaſuries from the other? When they deny the

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crums from their *table*, they deny themſelves a *drop of water to cool their tongues.*

22. But I fear this of Illiberality may paſſe for a moderate crime in this Age, when ſo many are guilty of another ſo far tranſcending it. For do we not ſee divers, who in ſtead of abating their Exceſſes to relieve the poor, do *maintain* their Riot upon them? If the deſperate *Debts* of poor Tradeſmen were examined, I doubt not this would appear a ſad truth. 'Tis become ſo faſhionable a thing to run into Scores, and ſo unfaſhionable to pay them, that he is ſcarce thought well-bred, that has not bankrupted one at leaſt of each Trade he deals with. Their only care is to get credulous Merchants, who ſo long as they truſt ſtoutly ſhall have fair words, but if once their faith fail, then, as if the *Solifidian* doctrine had ſtretcht it ſelf into Traffick as well as Divinity, they are pronounced Reprobates, and as ſolicitouſly avoided as the *Separatiſt* ſhuns a perſon whom he is pleaſed to call carnal. Poſterns and obſcure paſſages are contrived, on purpoſe to eſcape them; ſo that a poor Creditour muſt give many dayes, nay moneths attendances, before he can ſo ſurpriſe a Gentleman, as to come but to ask his own; and then the beſt return he uſually meets with, is ſome emptie promiſes to bribe a delay. But ſome-times he fares much worſe, and as if 'twere a crime not to ſtarve ſilently, he is reviled and reproached, and harſh and contumelious language become his only payment. It has been received as a Maxime, *That we are all kinde to our own creatures*: But this caſe ſhews 'tis no univerſal rule: for thoſe who thus make poor men, are of all others the moſt barbarous to them in their poverty. But let thoſe who thus ſhuffle off their reckonings with men, remember that there will come a day, when they ſhall not be able to decline their accompt to God. And with

with what horrour and confuſion muſt they appear at that Audit, when they ſhall be charged not onely with the miſpending their own eſtates, but other mens, the having added robberie to unmerciſulneſſe?

23. If in the next place we ſhall reflect on the Apoſtles caution of *not being high-minded* or *truſting in uncertain riches*, we muſt turn to our Bibles to be ſatiſfied there was ever any ſuch charge given, there is ſo little of it to be read in mens practices. Humility is a plant, that is carefully weeded out of all rich grounds, accounted a mean degenerous quality, that like Treaſon *attaints* the blood, and forfeits Nobility. *Gentlemen*, though they are for the moſt part very guiltleſſe of the *Phariſees* abſtinence, the *faſting twice a week*, do yet tranſcribe the worſe part of his copy, the thinking they are *not like other men*, and believe it a juſtice they owe their birth to do ſo. They have mounted themſelves a loft, and looking down from thoſe Pinacles of Honour, all below ſeem little and contemptible, creeping things of the Earth, *Worms and no Men*. I am not ſo for confounding of Qualities, as to exact they ſhould chooſe their Intimates and Companions out of the loweſt rank. I know Prudence as well as Pride has drawn a Partition-wall between them (though perhaps the latter has raiſed it to an unneceſſary height) but I wiſh it might be remembred, that as the Precept of *Not eating Bloud* was deſigned not for it ſelf, but as an Hedge againſt Murder, ſo that juſt diſtance, which order recommends between the noble and the mean, is valuable only as a fence againſt baſe and ignoble practices, true greatneſſe conſiſting in deſpiſing not the perſons, but the vices of the vulgar. Yet here alas! the ſenſe is quite changed, and many who look the moſt faſtidiouſly on the one, will yet mix freely with the other; and while they ſoar the higheſt in the opinion of their ſuperiority, do yet ſtoop to the

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ſordid beſtialities of the moſt abject of men. Nay, indeed this Lure does ſometimes make many of them deſcend even from their punctilioes, and thoſe who at another meeting muſt have lookt for no other treatment but what St. *James* deſcribes, *Jam.* 2. 3. *Stand thou there, or ſit here under my foot-ſtool,* ſhall in the rounds of good fellowſhip be equal with the beſt: ſuch a Leveller is Debauchery, that it takes off all diſtinctions. But in the mean time how great a ſhame is it, that ſuch vicious motives ſhall have force enough to make them thus degrade themſelves, when all the Engagements of Chriſtianity are not able to do that which is much leſſe, to abate any thing of thoſe tumours, thoſe ſwelling conceits of their own greatneſſe, or (in the *Pſalmiſt*'s phraſe) to make them *know themſelves to be but men.*

24. Nor has the *other* branch of the caution any better ſucceſs among them. 'Tis in many of them too diſcernible, that they place that *truſt in uncertain Riches*, which they ſhould repoſe onely in the *living God*, ſo making his Gifts his Rivals, and raiſing him a Competitor even of his own Bounty. For this we need no other ways of probation, then onely to examine, whether it is, that in any caſe of difficulty or diſtreſſe they make their earlieſt and moſt importunate addreſſes, for there we may conclude them to fix the greateſt confidence. And I fear 'tis too apparent, that where wealth makes but any the ſlighteſt pretences, promiſes the leaſt aid, though but remote, and at the ſecond hand, it has moſt of their applications. Thus in caſe of *Diſeaſe*, they, whoſe plenty enables them for the coſtlier methods of cure, is not their firſt reſort thither? do not their Fees fly faſter then their Prayers? and are they not much haſtier to invite the Phyſician, then the Divine? Nay, indeed the latter is ſcarce ever admitted, till the former have for-

forſaken them; a ſhrewd indication, where their prime hopes are built. So again in any diſaſtrous event, the firſt Eſſay is whether Money will heal the Wound. He that is under the diſpleaſure of a Superiour, ſeeks to appeaſe by Preſents, or buys the *friendſhip* of a *Blaſtus*, *Acts* 12. 20. to mediate for him. He that is brought before a Tribunal endeavours with the ſame golden Engine to draw off his Proſecutor, to bend and incline his Judge. He whoſe Wealth makes him purſued as a deſirable Prey, expects his ſafety even from that which is the original of his danger; and as if like a *Scorpion* it alone could cure its own ſting, tries whether a part will ſecure the whole. And in the mean time no attempt is made to call in God to their reſcue; as if he were an idle unconcern'd ſpectator of humane affairs, or ſo inconſiderable an Ally, as not to be worth the care of engaging him on their ſide. Nay even in their laſt and dreadfulleſt danger, many ſeem not to quit their dependence on their Wealth; ſome *Teſtimentary Charities* muſt then do wonders for them, and paſſe for all thoſe *Fruits of Repentance*, which ſhould ſecure them from the *Wrath to come*. Even thoſe that have drunk the bloud of the poor, ſuffered the moſt of it to incorporate into their eſtates, think by diſgorging ſome ſmall part of it (which perhaps lies crude, not yet ſo digeſted) in a *Legacy*, to eaſe their conſciences; ſo adapting their Reſtitutions to their Rapines, onely in this one reſpect, that thoſe as well as theſe are of another mans goods; they never commencing till death hath diſſeized them of all propriety, as if the *iniquity of the Fathers* were in this ſenſe to be *viſited upon the Children*. Thus *their wills* become their onely Paſs-port, to convey them to *Abraham's* boſom, and by thus *cajoling* the Poor at parting, they truſt to extinguiſh the clamours of all former oppreſſions, and in ſpight of *Solomon* will

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hope, that *Riches ſhall profit in the day of Wrath.* It will not here be pertinent to inquire how many other objects of Truſt they have, which divert them from that one, to which the Apoſtle directs them. It may ſuffice in general to ſay, that none can be ſuppoſed indeed *to truſt on the living God*, but thoſe who by ſincere piety qualifie themſelves for his protection; according to which meaſure 'tis to be feared many even of the faireſt pretenders will be excluded.

25. If now we proceed to the *laſt* part of the *Rich mans Duty*, the exerciſe of *Temperance*, we may without an *Augur*, divine the return of that Inqueſt. For it having formerly appeared, that they turn that ſtream, which ſhould flow in Charity, to make the fuller current for their Luxury, 'tis viſible they are far from deſigning any ſelf-denial. But if that inference were not proof enough of it, they daily give us ocular demonſtrations: What ſtudious proviſions do they make for the fleſh *to fulfill the luſts thereof? Rom.* 13.14. Nature affords not Meat delicate enough for their palats; it muſt be adulterated with the coſtly mixtures of Art, before it can become *Gentile* nouriſhment. And in this they are arrived to ſuch a niceneſſe, that Cookery is become a very myſterious Trade, the Kitchin has almoſt as many intricacies as the Schools. And the quantity of their Meat is not leſſe extravagant then the kinde: One that did but examine their *Bills of Fare*, would think the Dogs appetite were the epidemick Diſeaſe among them, if he did not conſider they had eyes to be fed as well as bellies. Nor will they be ſo Ununiform, as not to have their Drink bear a full proportion with their Meat; and 'twere well if it did no more, that their Drinking had but thoſe ſet hours of their Meals, that ſo there might be at leaſt ſome intervals and pauſes in their Debauches; whereas now many perſons allow themſelves

ſelves no longer intermiſſions then may juſt quali-fie them for a new exceſſe; recover their wits one-ly ſo far, as may put them in capacity of loſing them again.

26. But beſides theſe, there is *another ſort of provi-ſion for the fleſh*, of which they are no leſſe ſolicitous, and which many buy in at very dear rates. The embraces of a Wife are as nauſeous to them, as *Man-na* to the *Iſraelites*. 'Tis variety they hunt after, and ſo they might have the *Turks Seraglio*, they would not ſtick to take his *Mahometaniſm* withall. Nay if that were as agreeable to their reaſon to believe, as to their inclinations to imbrace, they would certainly reckon it a conſiderable part of the prize, as that which to the preſent poſſeſſion ſuperadds a liberal reverſion of thoſe brutiſh delights, and would think they had made a very commodious Bargain, to have ſo exchanged the Chriſtians preſent purity, and future Heaven.

27. To all theſe exceſſes, that of their *Apparel* does perfectly correſpond: ſo much coſt, ſo much buſineſſe goes to it, that one may almoſt as cheaply and eaſily rig out a Ship, as *ſet out a Gentleman* in his compleat Equipage. How many Artificers go there to the piecing him up! He that ſhould aſſign him one to each Limb, would much contract the number, which is indeed ſo great, that if it were computed, 'twould be found it conſtituted moſt of the Trades in a Com-mon-wealth. A ſtrange diſproportion, that the little World ſhould ſo much outvie the greater, and a lively inſtance it is of the multiplying faculty of vanity, that can improve Natures ſimple neceſſity of covering, to ſuch an exorbitant exceſſe, and has nurſt up the firſt Fig-leaves to ſuch a luxuriant growth, that the *Her-cynian Oaks*, which *Mela* tells ſuch wonders of, are but a kind of Pigmy-plant to them that thus overſpread the World, and from covering of Shame, are grown

to ſhadow and darken Reaſon it ſelf, ſo creating a *Moral* nakedneſſe, whileſt they hide a Natural.

28. To all the reſt we may add their *Sports* and *Recreations*, the expenſiveneſſe whereof is no way inferiour to all the former. *Gaming*, like a Quick-ſand, ſwallows up a man in a moment; and how many ſuch Wrecks have theſe latter ages produced? *Hawks*, and *Hounds*, and *Horſes*, &c. are ſomewhat ſlower devourers, yet as they are managed by ſome, tend much to the ſame end: ſo that me thinks ſuch men ſeem to make the ſame menace to their Eſtates, which *Goliah* did to *David*, 1 *Sam.* 17. 44. *I will give thee to the fowls of the air, and to the beaſts of the field.* Such vaſt numbers of them they have, and thoſe kept with ſuch niceneſſe and curioſity, as if they had a deſign to debauch the poor animals, and infect them with their luxury. 'Tis now no news in the literal ſenſe, to have the *Childrens bread given to Dogs*; and it may within a while be as little, to have not only their Children, but themſelves want it. For Prodigality is of the nature of the Viper, and eats out the bowels of that Wealth which gave it birth; and *Acteon's* fate was both Emblem and Story, *to be eaten up with his Dogs.*

29. We have ſeen now how much their *Practice* ſwerves from their *Duty*: Let us next a little conſider, whether they might not be happier if they were regulated by it. And firſt, *a prudent overſight* of their *Eſtates* is ſure far from being ſuch an oppreſſive burden, as ſome are willing to fancy it. For if it be moderate, and ſuch only I recommend, it is ſuppoſed to exclude all painful and diſquieting ſollicitudes, and then it becomes onely of the nature of a diverſiſement, help them off with ſome of thoſe ſpare hours, whoſe emptineſſe becomes their Load, and which they would elſe be in pain, and probably at no ſmall coſt to diſpoſe of. And I ſee not why it ſhould not

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be full as pleasant at the instant, to talk of their own affairs, as of other mens, (which yet are the usual entertainment of those that neglect their own;) to take up Accompts at home, as Reckonings at the Tavern: And I am sure 'tis much more so in the consequences of it, as much as Peace is above Discord and Tumult, Plenty above Indigence and Necessity.

30. Next for *Contentment*, universal consent superseds the labour of proving that a happiness, it being unanimously accorded to be the Elixer and Quintessence of all that pretends to that title; to be to all these outward things, as the Soul is to the Body, that which animates and inspirits them, without which they are but dead, yea noisom carcases, pressures instead of enjoyments. This is the true *Philosophers stone*, that turns all it touches into Gold; the poor man is Rich with it, and the Richest poor without it. Whoever therefore desires to improve his Estate, let him begin his culture or husbandry upon his minde, plant there this Tree of Life, the shade whereof will yield him a perpetual refreshment, 'twill make him always as Rich as he desires to be; and he certainly knows not what he asks, that demands more.

31. The next Duty, that of *Liberality*, may perhaps be thought not to have so amiable an aspect; but it is onely by those who look upon it through false Glasses: men generally consider it as a piece of spiritual rapine, an Engine framed by Divines to force open their Coffers, and plunder them without a War. But if they would but turn the right end of the *Perspective*, 'twould then have a quite contrary appearance; they would discern that it is the means to multiply, not diminish their store, a more profitable way of usury then any the greediest Extortioner hath ever found out. 'Tis *a lending to the Lord*, *Prov.* 19. 17.

who ſurely is the moſt ſolvent Debtor any can deal with, and one who never makes ſcanty retributions. This I am confident might be atteſted eventually true by all thoſe who have attempted to make the experiment. The only prejudice that can lie againſt their Teſtimony is the paucity of thoſe that have ſo attempted (and would to God men would conſpire to ſolve that objection) for were all charitable perſons ſummon'd to give in their accompts, I doubt not it would appear their bounty had enriched, not impoveriſhed them. I am ſure I have met with ſeveral remarkable inſtances of it, but never yet with one to the contrary: and therefore if either reaſon or preſident may have force, he that conſiders but rightly his own temporal Intereſt cannot but have appetite to this Duty, in reſpect of himſelf. And yet where there are any bowels, this is but a faint inducement compared with that which ariſes from the calamities of the perſons to be relieved. The wants of the Poor are loud and paſſionate Orators, ſuch as cannot miſſe to work upon any, on whom covetouſneſſe hath not firſt wrought the unhappy *Metamorphoſis*, of turning them into ſtone. And theſe having once conveyed into a mans minde a compaſſionate regret, himſelf groans under that preſſure, which he ſees cruſhing the other: and then what can be more pleaſant than by a ſeaſonable charity to eaſe both? None doubts of the Receivers delight, but ſure that is ſhort of the Givers, by how much the interiour ſenſe is more ſubtile and acute then the exteriour. Would God thoſe who make it their Trade to hunt after pleaſures, would try but this One piece of Epicuriſme, and then I doubt not, they would acknowledge that all meat is inſipid, compared with that, which they eat with the poor mans mouth; the moſt ſplendid apparel fordid and inglorious, in reſpect of that they wear upon his

his back; and all pleaſures and recreations joyleſſe and uneaſie, ballanced with thoſe tranſcendent delights which attend the exerciſe of Chriſtian liberality.

32. Nor have they in the next place any reaſon to ſuſpect the Apoſtle treacherous to their preſent intereſt, when he ſeeks to diſpoil them of that either *Pride*, or confidence, which their Riches are apt to create. For the former 'tis certain all haughty perſons may very properly interrogate themſelves in that form, we finde *Wiſd.* 5. 8. *What hath pride profited us, or what good hath Riches with our vaunting brought us?* It would ſurely puzzle the moſt experienced man to define what there is in Pride, that can afford any felicity. The utmoſt that can be pretended is, that it is a lively chearful thing to have good thoughts of ones ſelf: but he that can in earneſt make this plea for pride, does in juſtice owe as fair an *encomium* to *Bedlam*: for according to this meaſure that contains the happieſt people, there being thoſe that are the moſt highly rapt in the opinion of their own excellencies. Yet ſure we ſhould judge him in good Election for the place, that ſhould look upon it with appetite. But admit this might indeed paſſe for a pleaſure, yet it is the parent of a far greater uneaſineſſe, and like a carcaſſe breeds a worm that devours it ſelf. For he that looks on himſelf with ſuch reverence, exacts that all others ſhould do ſo too, and when he fails in that aim (as none ſo frequently does, as the proud) what diſquiets and impatiencies is he under! ſuch as infinitely overwhelm all the pleaſure of his vain complacencies. A little diſreſpect from *Mordecai* is able to evacuate all *Haman*'s proſperity. Such a Cheat and Impoſtour is Pride, that whileſt it pretends to exalt, it debaſes; whileſt it elevates a man above others, it really ſubjects him to them, puts

him in their power to torment and cruciate; and whileſt it makes ſhew of advancing, 'tis but in the ſame manner that the Rack extends the ſtature by diſlocating the Joynts. And then I hope 'twill be no unfriendly office to perſwade men, to keep themſelves from that Engine of pain, or to recommend to them ſuch an humilitie of minde, as may preſerve them in that ſecurity and compoſedneſſe, which is fundamentally neceſſary to all true happineſſe.

33. The very ſame judgement is to be made of the other Branch of the Caution, the *not truſting in uncertain Riches, but in the living God*: which is moſt viſibly every mans preſent concernment. He that can entertain a doubt of it, let him but fall into the hands of ſome treacherous or but impotent perſon, that ſhall in ſome important affairs betray his truſt, or deceive his hopes, and then let him tell me whether it be not a mans immediate and moſt preſſing Intereſt, to build his confidences on the Rock, not on the Sand. Nothing but the amazing exigencies of a ſinking man can excuſe the folly of catching at Reeds; but he that ſhould deliberately elect ſuch Supporters, would be thought as mad, as he is ſure to be miſerable. Yet this is but the faint and imperfect Emblem of him who reſts upon his Wealth: whereas on the other ſide, he that ſhelters himſelf under the ſhadow of the Almighty, is poſſeſt of a moſt inexpugnable Fortreſs. For how can he fail of ſecurity that has Omnipotency for his Guard, or be deluded in his truſts, that depends on Truth it ſelf? Let theſe ſo diſtant Rates be compared, and then ſure I ſhall not need to anticipate any mans judgement, but may leave him to pronounce on which ſide his intereſt as well as Duty lies in this particular.

34. Laſtly, *Temperance* alſo puts in her claim to *Pleaſure*, which I preſume thoſe will be ſure to reſiſt who

who place that wholly in the satisfaction of the sensual appetite. Yet I believe one might take even these men in such a season, when they should be forced to give up their verdict for it. Come to the *Glutton* when he is labouring under the load of an overcharged stomach; to the *Drunkard* when his mornings qualm is revenging on him his last nights debauch; to the *lustful* person, when the torment of his bones admonish him of the sins of his flesh: and then ask them whether *Temperance* be not more pleasant then its contrary. I can scarce think the Devil has any such stout *Confessors*, but will then betray his cause. But this virtue is in it self too amiable to need any of these Foils to illustrate it; the pleasure of subduing a Lust, of denying an Appetite, is not onely nobler, but greater then any is to be had in the most transporting moment of satisfying them. Every man will call him a Brute, that when an Enemy is in the Field loses the opportunity of a glorious Victory, and exposes himself to certain Captivity, rather then forsake his Liquor, or other sordid pleasure. And this is just the decision of the present case; Our Lusts are our mortallest Enemies, and every time they assault us, 'tis in our choice either by resisting them to gain a signal Conquest, or else by stooping to those despicable Cures they hold out to us, to be vanquished by them. He that chuses the last, if he have any shadow of pleasure, 'tis onely that of a *Beast*, (like an Horse, who though he hath indeed the satisfaction of receiving Meat, yet he also takes the Bridle, yea the Whip too from the same hand) 'Tis the former onely, that is the pleasure of a *man*, which I suppose sufficient to evince to which the difference belongs. For sure none can think God hath been so unkinde to his own Image in humane nature, as in the dispensation of felicity to assign the larger share to the *Brutes*.

And therefore in this particular as well as the reſt we may conclude, that he is not onely the moſt pious but the moſt happy perſon, that makes the right uſes of his Wealth.

SECT. VI.

Of the third Advantage, that of Time.

1. LEt us now proceed to the third advantage that of *Time*: which though men do often ſo induſtriouſly waſte, as if it were rather a burden then an advantage, yet the differing eſtimates they make of it, when it is near expiring, the paſſionate *Death-bed* wiſhes of a few days reprieve, witneſſe that it has a real value. For were it an empty uſeleſſe thing, it would not then begin to appear conſiderable, when all other vanities grow in contempt with us. The unhappineſſe of it is, that men learn to prize it, as they do moſt other good things, rather by the want then the enjoying, buy the skill of trading with the loſſe of the Talent, which ſhould maintain the Traffick, and then only come to account it a treaſure, when they can no longer diſpoſe it to any benefit; and that diſpoſing alone is it that can render it truly valuable. It is therefore a moſt neceſſary providence to learn this art of improvement, this piece of ſpiritual husbandry, without which a mans ſelf becomes that accurſed ſoil, the Apoſtle mentions, *Heb.* 6. 8. *Whoſe end is to be burned.* Let us therefore a while examine what are thoſe Imployments of our Time, which may render it moſt fertile to our preſent comfort, and future account.

2. Every man ſays (though perhaps few conſider) that *our time here is but a Prologue to Eternity* elſewhere, and that the condition of that Eternity, whether happy or miſerable, depends upon the well husbanding of this time. That therefore and that only can be the

right

right managery of it, which tends to make our future Eſtate as happy, as it is ſure to be laſting. To this purpoſe God hath chalked us out ſome great lines of Duty, from whence ſo many leſſer do ariſe, as will, if we will permit them, twiſt and wynde themſelves with every hour of our lives. And though theſe Duties are in the kind of them obligatory to all conditions of men, yet frequenter Acts of them are expected from thoſe, whoſe qualities and fortunes give them more vacancy from ſecular toyls.

3. For certainly it is not to be fancied, that God who has put an active Principle into our nature, ſhould induſtriouſly provide for the ſuppreſſing its operations in any, devote ſuch a Select number of men, as an *Hecatomb* to be offered up to *Idleneſs*. And yet much leſſe can it be thought, that he ſhould ſo promote that Iniquity, which he profeſſes to hate, as to deſign them to the purſuits of that, *Manumit* them from labour, to leave them freer for vice. And if neither of theſe can be ſuppoſed, if their leiſure were not indulged them either that they might do nothing, or do ill, there remains only a third end imaginable, and that is the doing good; (for as for Sports and Paſtimes, the beſt of them come ſo near to Idleneſs, and the worſt of them to vice, that as the one is not to be allowed any, ſo the other no conſiderable part of their time.) Now becauſe *none is good but one, that is God, Mark* 10. 18. we can take our meaſures of good actions only from his preſcription; and ſo thoſe which he has commended as ſuch to Mankind in general, point out to this particular rank of men the nature of their Exerciſes, as their eſpecial vacancy and leiſure does the higher degrees of them.

4. And firſt thoſe of *Piety* towards God, juſtly challenge a great ſhare of their *Time*. For whereas God may ſeem to have limited and confined the poor

mans zeal, by that rule of *preferring mercy* to themſelves *before ſacrifice* to him; he does by exempting the rich from thoſe neceſſities tacitly require their *devotion* to ſwell up to ſome proportion with his bounty to them, who being freed from thoſe weights wherewith others are clogged and incumbred, even nature it ſelf ſuggeſts the expectation of their ſoaring higher. He has put them at a diſtance from the meaner cares and ſollicitudes of life, as if he were jealous thoſe might prove his rivals, and keep them from growing into a cloſer intimacy with himſelf. And ſhall this deſign of his love be defeated? And when he has thus ſecured himſelf from one ſort of Competitour, ſhall more and baſer be ſought out, every the triflingeſt and vileſt Entertainment be courted to come and ſupplant him? This were indeed to anſwer that odious character of the *Adultereſs*, *Ezek.* 16. 34. which was not *ſolicited*, but *did ſolicit*. And thoſe that can make ſuch unworthy and provoking returns to ſo endearing a kindneſſe, evince themſelves deſtitute not only of grace, but of all degrees of common good nature. For when he ſo projects for their familiarity and converſe, what can be more inhumane and ingrate, than thus ſcornfully to decline it? Yet under this charge all thoſe will certainly fall, who do not imploy (nay devote) every day ſome conſiderable part of this their vacant time to the keeping up their intercourſe with God, by Reading, Prayer and Meditation.

5. In the next place, *Themſelves* put in for a part. But here I mean not thoſe brutiſh ſenſual ſelves, which have in many (like *Pharaoh*'s lean kine) devoured the nobler and more excellent; but it is the more divine and ſublimated part of them, on which their time is to be laid out. And here they can never want buſineſſe, that being in ſeveral reſpects a very proper object of their diligence. For firſt, their *Underſtandings*, how clear

clear and vigorous ſoever, attain not their height at once, are not like *Adam* created in a ſtate of maturity and perfection, but like his degraded poſterity, make gradual motions towards it, advance by ſeveral ſteps and degrees of proficiency; nor can we in this life aſcend to ſuch a *Non ultra*, as excludes a poſſibility of growth. So that no advantage of Education can ſuperſede the uſe of After-induſtry, that being ſtill able to make farther improvements, bring in new acceſſions to their knowledge. And this is ſo inviting an entertainment, as may very reaſonably expect their companies ſome hours of the day in their Studies.

6. But though this be a conſiderable, yet is it not the weightieſt part of that care they owe themſelves. For as the Soul conſider'd in its *Intellect*, may thus become their Pupil, ſo in its *Morals* it has often need to be their Patient. For though in its original Conſtitution it was perfectly pure and healthy, yet by inhabiting in this Peſthouſe the Fleſh, it hath contracted much of its contagion; and by how much the more delicate and refined its compoſition is, ſo much the more mortal are the diſeaſes to which it is ſubject. It will therefore require a cloſe and wary attendance. A Phyſician that has a nice and tender Patient, muſt be very aſſiduous in his care, obſervant of all ſymptoms, watchful againſt all accidents. And ſo certainly ſhould men be here; they ſhould make daily obſervations how their ghoſtly ſtrength increaſes or decayes, what Humour moſt predominates, whether Choler boil up into rage, Phelgm freez into ſloth; whether the Sanguineneſs of their temper make them luſtful, or the Melancholy revengeful, and accordingly apply their ſpiritual Purgatives, the Baths, or the *Palæſtra*, preſcribe rules of Diet and Exerciſe. And doubtleſſe who ever makes theſe daily ſtrict inſpections into himſelf, will by the ineſtimable benefit he receives

ceives from it, be taught how great a bleſſing his time is, and how much a greater to have grace thus to imploy it.

7. But though a *Mans ſelf* be a *Province* wide enough to take up a good part of his time, yet muſt he not ſo ingroſs it, as to defraud his *Neighbour*, who has alſo a right to ſhare in it. God having made man after his own Image, has (as part of that) ſtamped upon him the Bounty and Communicativeneſs of his nature: and therefore when we live wholly to our ſelves, we raſe and deface that Impreſſe. And when 'tis remembred that the heinouſneſſe even of *Murder* is by God pronounced to ariſe from the *violation of his Image*, *Gen.* 9. 6. parity of reaſon muſt conclude this no light guilt. Nor is it only our Goods we are to impart (for that were a very partial Tranſcript of that Bounty we are to imitate, which gives us ſo much beſides) but in general whatever other Ability we have by which our neighbour may receive advantage: and ſo a man has as many employments of his time, as he either finds or can make opportunities of doing good to others. I ſay make; for ſure ſince God hath conſtituted Love to our neighbour one of the fundamental laws to Mankind, we are not to look upon it only as an accident or caſualty, but as a main and deliberate buſineſſe of our lives; not refer it wholly to chance whether ever we ſhall do an act of this kind, or no, but induſtriouſly ſeek out and improve occaſions. Thus we find the liberality of our Bleſſed Lord repreſented to us in the *parable of the great Supper*, *Luke* 14. 16. where there was not only liberal proviſions made for ſuch as would come in, but importunity uſed to draw them, particular invitations made to the *poor and the maimed, the halt and the blind*; and when that brought not in gueſts enough, the *High-wayes and Hedges* were to be ranſacked,

ſacked, and a general Preſſe, as it were, made of men, to receive not the Earneſt-pennie of Death, (which is uſually the ſignification of our Preſſe-money) but the Antepaſt of eternal life. Oh that all thoſe who pretend to greatneſſe of mind, would copie out this munificence, that they would prevent mens deſires, and invite them to come and be obliged by them. For want of this, many occaſions of doing benefits are loſt; the modeſty of ſome, perhaps the pride of others, averts them from requeſting thoſe aſſiſtances they moſt need. It were therefore the nobleſt ſtudy a *Gentleman* could entertain himſelf with, to ſearch the various wants of thoſe within his ſphere. But then he muſt be ſure to do it with a candid deſign, the more opportunely to apply himſelf to their aid: he muſt not treacherouſly inquire, who wants knowledge, to deride, but inſtruct them; not hunt out a debauched perſon, to make him his Companion, but his Convert; not find out quarrels to foment, but compoſe them; in a word, not pry into other mens concernments, like a buſie-body, but a friend; not to comply with his own curioſity, but their need. And now he that pays a juſt Tribute of his Time to theſe three grand Duties, will (when the other dues to Nature, temporal affairs, and neceſſary civilities are deducted) not have much to ſacrifice either to Idleneſſe or Vice, but will rather think he wants Time then buſineſſe.

8. But alas, the full leiſure they generally find for the direct contrary employments, witneſſes too irrefragably that they are not thus taken up. It is true indeed, we find God often in their mouths, but it is rather in Oaths, then Prayers; as if they meant their profanations ſhould be the only teſtimony that they believed a Deity. How many are there ſuch profeſt Votaries to *Bacchus*, that their knees are reſerved only for him, never to be bent but in drinking of healths; that

that seem to have enacted to themselves the prophaner part of *Darius's* Law, *Dan.* 6.7. that of *asking no Petition of God*, only herein out-vying him, that their's is for an indefinite, not limited time; who reckon saying of Prayers among those pedantick tasks of their childhood, which expire with the Rod and *Ferula*, and can never think fit to debase their more manly state to it, unless perhaps a restless night may force them to call it in to supply the place of a more usual and pleasing *Anodyne*. Whether this be not the pitch of many *Gentlemens* Devotion, I appeal to any that observes their practice.

9. Nor have they much more to do in the Library, then the Oratory, unless it be stored with *Romances*: any deeper sort of reading is as formidable to them, as the Mines or Galleys; nor do they without wonder look at those who can voluntarily set themselves to tug at those Oars. But Divinity is beyond all others under prejudice with them, decried not only as a crabbed, but *ungentile* study; so that upon pain of reproach, none are to know more of it, then may just qualifie them to deride it; or read the Bible to any other purpose, then to enable them to blaspheme God in his own stile. If these men may be said at all to converse with God, it is in the same manner, that the Pharisees did with our Saviour, with the insidious design of *entangling him in his talk*, *Matth.* 22. And sure the more time is thus spent, the worse.

10. Proportionably to this they acquit themselves of the *other* parts of this Duty; that *Time* which they should bestow either in preventing or curing their spiritual Maladies, they lay out wholly in contracting or increasing them. They have made a most strict league with the flesh, and like faithful Confederates they omit no endeavour to strengthen its Party, to supply it with fresh forces, the expence of the *whole*

day

day is managed wholly in order to that end. Thus that they may be sure to keep their Lust high and vigorous, they give it a nourishing breakfast of Sloth in the morning, a full meal of gluttonie at noon, besides multitudes of collations in obscene Discourse and fancies, all the day: and with these Auxiliaries, it need not doubt to maintain the Field against poor macerated Chastitie. So again, least Sobrietie should happen to surprise them, and gain but the honour of one Day, how vigilant are they to give it the first assault? Scarce a day that they draw not up in *Batalia* against it, and seldom misse giving it a total Rout: and if Sleep like a Mist befriend it to steal upon them in the morning again, yet that little Successe is but a preparation to a more signal Defeat in the afternoon, which is with many, a time alloted wholly to these skirmishes; perhaps the chase followed all night, nay, pursued so far by some, till an habitual Sottishnesse save them the labour of these Quotidian Combats. Nor is their Pride so affronted, as to be forgot in the distribution of their Time, a good scamling of it is cut out to its use; some in contriving and designing their Cloaths, and some in putting them on; some in admiring themselves, and some in projecting to be admired by others; some in hearing flatteries, and more in reflecting and ruminating upon them.

11. As for those broken parcels of *Time*, which are not thus devoured to these or some other set and solemn Sensualities, they are gleaned up by Sports and unsignificant Pastimes; nay, even some who abstain from the former, do yet so wholly abandon themselves to the latter, that their lives become merely unprofitable. Under this number I have no intention to include all who allow themselves Recreations; I know some divertisement is so necessary both to the Bodie and Mind of a man, that if it keep within moderate

moderate bounds, it is but a juſt debt to himſelf, and cannot fall under any ill character: but that which is reprehenſible in this matter, is the exceſſe and inordinacy of it, the making that a buſineſſe, which ſhould be but a diverſion. And this we ſee too uſual with many, who abſurdly ſtretch this priviledge of their *Gentility*, even till it break; purſue their ſports of Hawking and Hunting, *&c.* ſo vehemently and aſſiduouſly, that ere they are aware, they adopt theſe their Callings; never conſidering that a Faulconer or Huntſman is indeed as mean a Vocation, as thoſe they moſt deſpiſe. But whatever other paſtimes of this nature any man ſuffers to uſurp his time, he does in it extreamly reproach himſelf, tacitely confeſſes, that he is unfit for generous and manly imployments, and calls himſelf Child, while he thus trifles and plays away his dayes.

12. I know not whether I may rank the great and *deep Gameſters* in this File; for though the nature of their imployment belong to it, yet there are ſuch conſiderable ruinous effects of it, as ſeem to place it in the number of more ſerious Ills. And indeed, though Cuſtom hath called it Play, yet the many anxious fears and uneaſie Commotions which uſually attend it, evince the great impropriety of the Title, and would more reaſonably have given it a name of the direct contrary importance. But as feigned names are commonly an art of concealing perſons, ſo this Trade aſſumes the ſtile of Divertiſement, indeed to diſguiſe its true original, which undoubtedly is Coveteouſneſſe. For what imaginable cauſe can there be aſſigned, beſides the deſire of Winning, that ſhould make men venture what they are ſo unwilling to loſe? It is certain, he that plays for a Peece, has as much of the divertive part, as he that ſtakes a thouſand: and were that all were deſigned, men need not, and certainly

tainly would not ſo profuſely overbuy what offers it ſelf at ſo much a cheaper rate. I know this is a motive men think too fordid to own, but would God they would once learn (in this better ſenſe) to revere themſelves as well as others, and deſpiſe to be prevailed on by what they are aſhamed to avow. But the event ordinarily ſpeaks it as great a Folly, as Meanneſſe, of which there are too many ſad inſtances in the ſhipwrackt Fortunes of theſe Adventurers. And indeed there is nothing wonderful in it, but that men will be ſo mad as to run the hazard. For that being ſuppoſed, it is not at all ſtrange to ſee them ſink under it. For a man has here to deal not with chance alone (which yet were but a tickle bottom to imbark in) but with ſuch combinations of deceit, that even good Fortune it ſelf will not ſecure him: ſo that he that has not learnt to plough with the ſame Heifer, is like to make but ſad Husbandrie of it. And even thoſe that have, if they happen to get ſome few good Crops, yet they quite wear out the ſoil with them, forfeit that Reputation with all conſidering men, which ſhould let them in to farther opportunities, and leave themſelves to live not ſo much upon their own Wits, as other mens Follies. It is true indeed, that hath in theſe latter days proved a pretty large *Common* to graze on, and ſome have ſeemed to thrive well upon it; but generally ſuch Cattle meet at laſt with a pinching Winter, which leaves them as bare and meagre, as ever. In ſhort, Cheating has uſually a reflexed efficacy, and deceives none more then thoſe that uſe it: yet ſuch a ſtroak hath it now got in Gaming, that in moſt Companies it leaves men only this miſerable choice, whether they will be active or paſſive in it. Which methinks ſhould be enough to awake men, as immoderate Tyrannies uſe to do, to vindicate their Liberties, and reduce Gaming from this exorbitancy to its

Primitive uſe, make it ceaſe to be a Trade, and become a Recreation; and that too bounded with in ſuch limits, that it may not incroach on thoſe hours which ſhould be deſtined to greater concernments. But as it is between this and the reſt, either Impertinences or Vices, all their time is ſo pre-ingaged and fore-ſtalled, that their moſt important intereſt is left forlorn and neglected; they have as little leiſure as will to conſider the poor Soul, or ſcarce to remember that they carry any ſuch trifle about them.

13. And now they that thus forget God and themſelves, no wonder if they afford little conſideration to their brethren. They will not be guilty of ſuch an *Indecorum*, or deny the body of ſin its exact ſymmetry, by making this part unproportionable to the reſt: and therefore they either allow no part of *their time* to *others*, or do it to ſuch inverted perverſe purpoſes, as makes the payment worſe then robbery. Thus many beſtow *Viſits* on others, not out of any purpoſe of kindneſſe, but either to trifle away their own time, or to make obſervations, what they can ſpie ridiculous to entertain their laughter. A myſtery the *London*-viſitants are generally well read in, who have put this buſineſſe long ſince into a ſetled courſe; ſo that the diſcoveries of one Viſit ſets them in a ſtock of defaming, backbiting diſcourſe for the next, and ſo ſucceſſively *ad infinitum*. So again, many who call themſelves *Gentlemen*, much to the reproach of that title, if they can finde out a *young Heir* of much wealth and little prudence, how officious, how diligent are they in attending him? watching him as gladly as a Vulture does the fall of a Carkaſſe, till they finde an advantage to rook him at Play, entangle him in Suretiſhip, or perhaps betray him to ſome mean and unequal Match. So if they hear but of a *beautiful Woman*, what contrivances, what deſigns do they lay, firſt

first to see, and then to corrupt her; make it a busi-nesse to themselves, as well as a trade to their agents and factors, to spring such game? And upon such occasions as these can liberally sacrifice their *Time*, of which when any charitable office would borrow from them but some few minutes, they are then such busie persons, they can by no means afford it. A *Nabals* blunt and *churlish refusal*, or at best a *Felix's* put-off to *a convenient season*, are the usual returns to such motions. But to anticipate the Proposal, to go in quest of such opportunities, looks with them like a piece of *Knight-errantry*, has so little of their practice, that it scarce escapes their scorn.

14. And now what a heavy Bill of Indictment is like one day to be brought in against them, when God, their Souls, and their Neighbours shall all joyn in the Charge! O that they would seasonably consider how sadly obnoxious they are to it, and that condemnation which will inevitably follow it; that so they may, according to Christs counsel, *Mat.* 5. 25. *agree with these adversaries while they are in the way*, and by yielding to each of them for the future a just portion of their *Time*, compound the businesse, stop the Processe against them. That they would remember, that of all their prodigalities, this of their Time is the most desperate; such as is most impossible to redeem, and yet that wherein they are of all others the deepliest concerned. And this they would certainly be convinced of, if their Aerie fancies could but so condense into Earth, as to bring them into any acquaintance with their beds of dust, give them some foretaste of their dying terrors; for let them but sadly think what they would then give for some few of those dayes they now study to fling away, and they cannot chuse but infer the necessity of being better Husbands. We read in Scripture of the Demoniacks

dwelling among the Tombs: but the Devil has ſure changed that habitation; for thoſe whom he now poſſeſſes he permits not to converſe at all there, as knowing it is the propereſt preparative to his diſpoſſeſſion. And doubtleſſe, it would be the moſt powerful *Exorciſme*, as of all others, ſo of this Evil ſpirit (this filtching Devil, that thus ſteals from men their precious hours) often to deſcend into the Vault or *Charnel-houſe*, and by ſerious conſideration how ſhort their *Time* is, to inforce upon themſelves a care of redeeming it.

15. Nor need they fear, that to *redeem their Time*, they muſt ſell their Pleaſures, give up themſelves to a joyleſſe ſtate of life. For though it is true they muſt reſign their counterfeit, they ſhall have real Delights in exchange; they muſt part with their Glaſſe, but ſhall have Gold in ſtead of it. And as none but a rude *Indian* will repine at that bargain in the Literal, ſo none but a ruder Chriſtian can diſlike it in the Moral ſenſe. For in the firſt place, he that imploys his *time* in converſing with God, is not onely more honourably and more profitably, but alſo more pleaſantly buſied then he can poſſibly be any other way. We all ſay, *That God is the centre of felicity*: but he gives himſelf the lie, that does not withall confeſſe, that the cloſer acquaintance we have with him, the nearer approach we make to happineſſe. For who ever believed the Sun to be the Fountain of heat, and yet feared to freez by drawing neer its Rays? Indeed none but the down-right Atheiſt can with any tolerable Logick, diſpute the pleaſantneſſe of this Duty. For can any whoſe Faith has ſet up a God, ſuffer their fancies to dreſſe him like a Fiend? put on him ſuch unlovely ſhapes, as may beget averſion, deter them from approaching to him? Can they call him a Deity, to whom they will not attribute ſo much

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as they will to every ingenuous man, the honour of being good Company? This is to be not onely prophane, but abſurd. And if there be any of ſo ſhort Diſcourſe, I ſuppoſe him uncapable of conviction by Argument: the common Proverb hath aſſigned him his Teacher, *viz. Experience.* Let him by frequent, yet reverent Addreſſes to God, grow into ſome familiarity with him, bring himſelf within diſtance of receiving his refreſhing Influences, and then he will diſcover how very unkind he hath been to himſelf in thus long holding off. In humane Converſations we uſe not to finde the guſt and reliſh of them, till we arrive to ſome degree of freedom; they that converſe as ſtrangers, are under conſtraints and uneaſineſſe. And certainly the main cauſe of that diſguſt men have to this Spiritual entercourſe, is their unaccuſtomednеſſe to it. They addreſſe to God perfectly as ſtrangers, now and then pay him a ſlight Viſit, as it were by way of formality and complement; and then no wonder if it be neither ſatisfactory to God nor themſelves. But then 'tis ſure great injuſtice to defame that as unpleaſant, which becomes ſo onely by their own ill managery; to ſay there is no water in the Well, only becauſe they neglect to provide a Bucket for the drawing of it up.

16. In the next place 'tis ſure, their *Souls* mean them no malice, in exacting part of their *Time.* For firſt, what they beſtow in improving and exalting their *Underſtandings*, does not only bring them in vaſt advantages in the end, but affords them alſo very fair accommodations by the way. Learning yields ſuch variety of agreeable entertainments, that like the *Manna in the Wilderneſſe* it adapts it ſelf to every mans taſte, he that likes not one ſort may fit himſelf with another; and ſure he muſt have a ſtrangely vitiated palate, to whom none of them will reliſh. I can

ſcarce think Nature has produced any thing ſo diſtemper'd; but men take up general and implicite prejudices, and will look on Books in no other notion but as Taskmaſters, whereas if they would but conſider them as Companions, they could not miſſe of one kind or other, to find a pleaſant converſation among them.

17. As for that portion of their *Time* which is ſpent in attendance on the yet more ſpiritual part of them, 'tis rather a gift then a robbery, to help them to ſuch a way of expence. Ingenuous men think it a prize when they meet an opportunity to reſcue from the ſullage of time any thing that carries the ſtamp of antient worth and Nobility. But this is a piece of the greateſt Antiquity, of the nobleſt, yea divineſt Impreſſe. How can mens hours be better laid out, then in reſtoring it to its primitive luſtre, in wiping off that ſoil wherewith the ſteam of boiling paſſions hath obſcur'd it, and by disburdening it of thoſe loads of noxious humors under which it labours, like good Phyſicians recover it from a languiſhing, infirm, to a vigorous athletique habit? And ſure the ſatisfaction of this muſt far exceed all other entertainments. Indeed that which is uſually taken up inſtead of it, can with no juſtice pretend to any tolerable complacencie. No man envies his felicity, but contemns his ſordid and abject ſpirit, that picks out the baſeſt and unworthieſt company: And ſhall it here paſſe for pleaſure to conſort only with the plebian part of himſelf, thoſe ſenſual Appetites, which are the Common people of this Little world, to ſpend all his time in Treating and Careſſing of theſe, and in the interim let the Soul, which is of ſo noble an extraction, ſo excellent endowments, ſtand by neglected, nay be trodden to death in the croud of this vulgar rabble? Certainly this is a Tragedy, that no man could ſee upon the

the Stage without indignation: yet God knows, this is it men daily act over with applauſe to themſelves. Would God they would once ſhift the Scene, and let the oppreſt Soul have its ſeaſon of triumphing: doubtleſſe they would find it more pleaſant to ſhare in its Conqueſts then in its ruine. We read indeed of ſome Nations that have by the *rites* of a barbarous religion been forced to make *Humane ſacrifices*: yet we find not that they had ſo ſlaughtred Humanity it ſelf, as to make it matter of delight. And has our Civility ſo far outdone their Barbariſm, that it ſhall be pleaſure to do that in ſpight of our Religion, which they did in obedience to theirs? To butcher the Man within us, and leave nothing but our outward Form and inward Guilt to difference us from Beaſts? He that diſclaims this, muſt neceſſarily confeſſe the pleaſure lies on the other ſide, in reſcuing the Spirit from the uſurpations, yea tyrannie of the fleſh; and conſequently, that the Time he thus beſtows is not loſt, but improved to his own greateſt preſent, as well as future advantages.

18. The like may (in the laſt place) be ſaid of that part of it which is laid out to the benefit of others, which is that which brings us to taſte the moſt delicious of humane delights: the pleaſure of Obliging being of all thoſe the moſt raviſhing and tranſporting. And for this we need not the verdict of Chriſtianity: the Philoſopher atteſts it as well as the Divine. Nay it is ſo received a truth, that ſcarce any man will avow ſo much ill nature as to reſiſt it in diſcourſe, how much ſoever his practice diſowns it. Indeed this is a pleaſure of ſo exalted, ſo quinteſſential a kind, that what *Herods* auditors ſaid in flattery of his Oration, we may ſay in truth of this, 'Tis the delight rather of *a God* then *a Man*. That Soveraign Being, though he were eternally happy in

himself, yet as if he had wanted of his compleat felicity, whilest he enjoyed it alone, was pleased rather to create, then want objects of his goodnesse. And a pleasure to which God himself has given such an attestation, as to make a World in order to it, sure cannot, without the most impious contradiction of his choice, be despised by man. And certainly 'tis none of the least of those benefits he hath vouchsafed our nature, that he hath given us a capacity of it, by affording us those powers by which we may advantage and oblige one another; so pointing us out a course, whereby we may not onely innocently, but successfully entertain *Lucifers* designe, of being *like the most High*. It really makes Men what the Heathens vainly fancied their *Heroes*, even *Demi-gods*. O that those who think it Noble to be aspiring, would thus verifie the opinion, by terminating all their wishes and endeavours in this one Generous Ambition! and then 'tis sure they would not need to be told the happinesse of this so Deifying an imployment.

SECT. VII.

Of the fourth Advantage, that of his Authority.

1. IN the fourth place we are to consider the Gentlemans advantage, in respect of his *Authority* ove those that relate to, or depend on him. And this, if rightly managed, is of excellent use, though as capable of being perverted, as any of the former. He who has secular tyes upon men, may often, by those cords which bind their worldly interest, draw them to a consideration of their spiritual. A *Tenant* who thinks his lively hood concerned in the good Will of his Landlord, a Pensioner whose subsistence rests upon the bounty of his Patron

will ſtrive to model themſelves to ſuch a form, as may beſt ſuit the inclinations of the perſon they deſire to endear: they are uſually VVax to him, that are Flint to others. But then, as variety of Seals make differing Impreſſions, ſo this flexibleneſſe of theirs may be either abuſed to ill, or improved to good: this VVax may receive the Image of a Beaſt or an Angel. It is therefore the duty of thoſe who are poſſeſt of this advantage, to uſe it to the impreſſing not of Vice but Vertue; to contrive how they may moſt effectually diſcountenance the one, and encourage the other. And this they may doubtleſſe have frequent opportunities of towards either of thoſe relations forementioned.

2. But to none ſo often as to their *Domeſticks* and Menial ſervants. Theſe are always ſo much in their road, that they ſeem to be marked out by God as their moſt peculiar Province. Every Maſter has ſo much of the Prophet, that he is *ſet as a Watchman*, *Ezek.* 3. 17. over his Family, and ought as jealouſly to obſerve the approach of any Vice towards it, as a Centinel does that of an Enemy. 'Tis a very pernicious error for men to think themſelves no otherways concerned in their Servants, then they are in their Horſes or Oxen, to look upon them onely as another ſpecies of Working-cattel, and ſo they do their buſineſſe, care not how arrant Brutes they be. VVhereas they ſhould remember, that they with themſelves are Common-ſervants to the one Great Maſter, and that the ſubordination of the one to the other is but the wiſe *Oeconomie* of their Lord, who has (as in great Families we ſee it uſual) conſtituted the one as Stewards or Supervifors, to regulate the reſt: and then 'twill appear a piece of enormous unfaithfulneſſe to neglect this charge. To avoid which guilt, it will concern *Gentlemen* to have a ſedulous care over thoſe that

that are thus intrusted to them, to make strict inspections into the manners of their servants, and accordingly to apply instructions, and admonitions, reproofs, or incouragements. And that they may not transcribe *Pharaohs Tyranny of exacting brick without straw*, require the superstructure of Christian lives, where there wants the necessary foundation of Christian knowledge, they must provide that none under their charge be destitute of the means of laying that ground-work, of knowing so much of Religion as may bring them into an acquaintance with their duty. But to give life to all these endeavours, 'tis indispensably necessary for them to avow such a Love to piety and vertue, and such a Detestation of the contrary, that their servants may see that there is but one way of approving themselves both to their earthly and heavenly Master.

3. If it be here objected, that it is but a counterfeit vertue, which derives it self from the care of pleasing men, and so that this is but to teach them to convert prophanesse to hypocrisie: I must yield so far as to confesse, that where that continues the final motive, it will never avail any man. But as God often uses temporal and outward occurrencies, to produce inward and spiritual effects, so it may here happen, that those whose first approaches to Goodnesse were mercenary, and out of compliance to others, may by coming within view of it discern it so amiable, that they may after love it for its self. And indeed considering the rude ignorance usual among the vulgar, 'tis scarce imaginable they should embrace it upon the bare strength of speculation, and therefore must be allowed secular invitations, as baits to allure them. As for those that never advance higher then the meer *Form of Godliness*, what weight soever it may add to their own doom, yet perhaps that may justly be accounted less mi

miſchievous to the world, then the contrary extream; Hypocriſie being a ſin that cannot well ſet up for *Proſelites*, becauſe it never owns it ſelf of a diſtinct party from true Piety. And 'tis not impoſſible, that the example of a feigned Chriſtian, may teach others to ſurmount their copy, and be that in ſincerity, which he is but in appearance: whereas open Vice pretends to no ſuch poſſibility, breaths nothing but contagion, and like a peſt infects communities. We have therefore reaſon to conclude, that if this care were generally taken, 'twere a ſervice not only to God, but the Common-wealth, which has not more unprofitable, nay noxious burdens lying on her from any rank of men, than from lewd and idle Servants; who uſing their places only as a ſhelter for their ſloth and licentiouſneſſe, when that *Gourd withers*, know not whether to retire, but uſually either live Beggars, or die Thieves: whereas if *Gentlemens families* were ſo ordered, as to become Seminaries of Induſtry and Sobriety, the number of them is ſo great, that they might be able to ſend out many Colonies of uſeful and civil perſons.

4. There is alſo another ſort of *Relative*, viz. *a Friend*: over whom though they have not that Authority, which ſprings from this ſervile ſtock of hopes and fears, yet they have one of a much more noble deſcent, and more vigorous efficacy. Friendſhip has a key to the Heart, which it may uſe not only to let it ſelf into its ſecrets, but alſo to introduce its own conceptions, ſentiments and inclinations; it ſo mixes with the mind, that it may inſenſibly convey into it any *Idea*. Now to uſe this intimacy to the bringing in any thing baſe and unworthy, is the vileſt treachery, ſuch as is but imperfectly repreſented by the treaſon of him, who requites his friends hoſpitality, by bringing in Thieves or Murderers upon him. A guilt ſo vehemently

hemently to be abhorred, that none is to think himſelf at a ſufficient and juſt diſtance from it, but he that induſtriouſly purſues the direct contrary; he therefore that hath a *Friend* ought ſtudiouſly to contrive how he may moſt promote his advantages, and thoſe not only his outward and ſecular, but alſo (yea principally) his inward and ſpiritual. This is the only ſence wherein 'tis lawful to have deſignes upon him, and in this he is not only licenſed, but obliged to have ſo. He muſt here uſe all friendly ſtratagems to recommend and endear vertue to him, make his kindneſs the Vehicle, wherein the more gratefully to adminiſter whatever is moſt wholeſome, even reproofs, when they appear ſo; and yet by taking his own turn in being the Patient, evince, that 'tis no aſſuming humor, that creates him a Phyſitian. If friendſhips were thus managed, it would be indeed a moſt ſacred relation, ſuch as would be above the violations of thoſe petty trivial diſtaſtes, which now adayes diſſolve them. Hearts that are tyed together with theſe conſecrated bands, are like *Man* and *Wife* joyned together inſeparably by God, and much for the ſame end of propagation; only herein as far ſuperior to their pattern as the mind is to the body, the divine excellencies of a Saint to the natural compoſition of a man. We may reaſonably believe they were Friendſhips of this making, that firſt brought that name into ſo much veneration, and were they again reduced to this, no *Encomiums* could be too laviſh for them. Such a reducement were a work well worthy the ſpirit and ingenuity of *Gentlemen*: who ſince they generally profeſſe much reverence to the word, 'tis pity they ſhould caſt away their adorations on an empty ſhrine. The Heathens had *Incantations* to recal their diſpleaſed Deities into their forſaken Images. I wiſh they would alſo try ſome holy *magick* to bring back ſomewhat of the

the primitive divine ſpirit, to animate this now liveleſſe trunk: that they who juſtly think it an *ungentile* reproachful thing, not to have ſome body whom they call Friend, may think it much more ſo, not to pay all the real kindneſſe due to that appellation.

5. Having thus far given an account what are the proper and juſt imployments of this Authority over their ſeveral *Relations*, our method now requires us to reflect a little on their *Practice*, and that in the moſt we ſhall find as far ſwerving from the rule in this particular, as any of the former. So far, alas, are *Gentlemen* from making their Power inſtrumental to the infuſing good, that there is nothing more ordinary than to ſee them diſpoſe it to the direct contrary. The ſcorn and contempt they publickly caſt upon all piety and vertue, teaches their Dependents how dead a Trade that is like to prove to them. And then 'tis very improbable that Godlineſſe ſhall with them caſt the ſcales againſt Gain. He that aims to get an Exhibition, or any thing proportionable will ſoon diſcern his way lies in a quite oppoſite road. He muſt find out what Vice of the Gentleman he may be moſt ſerviceable to. Sometimes he muſt purvey for his luſt, ſometimes for his intemperance; and even when he has cloyed thoſe groſſer appetites, yet his Pride will alwayes remain inſatiable. He muſt ſtill provide air for that *Camelion*, lay out his whole breath in flatteries (a more helliſh wind then any the *Laplanders* ſell.) 'Tis this enſhrining his *Diana* which is the *craft* by which he expects his *wealth*; and therefore whatever other office he execute by ſtarts, a *Paraſite* is to be his conſtant trade.

6. In like manner their *Servants* are diſciplined to be the Miniſters of their Luxuries, and not only to ſerve but tranſcribe them. The Maſters Vices ſeldome miſs to be taken up by the whole Houſe, as if they

they were to be the Cogniſances and Badges to witneſſe to whom they retained. And though for this they might very well truſt to the efficacy of their bare example, yet as if they could never be ſecure enough of corrupting their Families, they too often add to it Precepts and Rules of Inſtitution. Thus it is one of the Fundamental Laws of their Hoſpitality, *That no ſtranger be ſent ſober away.* So that their Houſes may well paſſe for *inchanted Caſtles*; no man ſcarce that comes into them, being able to guide himſelf out. They keep, as it were, ſolemn *Juſts* and *Turnements* of Debauchery, to challenge all comers, and have variety of Champions to deal with Combatants of all ranks. In ſhort, *Gentlemens Families* are become ſuch perfect Academies of Licentiouſneſſe, that the moſt innocent Puny will there in a very ſhort time become proficient. And this God knows is the ordinary improvement they make of their Authority; as if they affected to outbid the tyranny of the *Turk*, in ſending a Halter to his Vaſſals, and making them their own Executioners; or thought it a diſparagement to their Qualities, to go to Hell without an honourable Retinue.

7. As for the other ſort of power, that which they have over their *Friends* and intimates, 'tis not diſcernible that they manage that better. Who almoſt is there, that ſeems at all to advert to the Eſſential part of Friendſhip? What a Rarity, I had almoſt ſaid a Prodigy is it, to find (even amongſt thoſe that profeſſe the greateſt dearneſs) any that hath either the courage to give, or the humility to receive an Admonition? But inſtead of thoſe *wounds of a Friend*, Prov. 27. 6. there is nothing more common among them, then *the kiſſes of an enemy*, ſuch mutual ſoothing in ill, as renders it inveterate and incurable; and like *Joab* to *Amaſa*, 2 Sam. 20. 10. *ſheds out the bowels*, when it pretends

tends to *Kiss*. Nay, as if it were not sufficient for them to nourish those Vices they find already planted, they sow new seeds, communicate their personal ones to each other, as if the community of Friendship obliged them mutually to diffuse their poisons. Were many of the closest intimacies now adays ransacked to the bottom, it is to be feared this would be found the basis and ground-work of them. He that hath advanced above the beaten road, arrived to the more elevated mysterious parts of wickedness, (*The depths of Satan, as they speak, Rev.* 2. 24.) would lose much of the gust, if he should not get some Confident, to whom at once to boast, and propagate his Proficiency. Thus sacrilegiously is this venerable relation of Friendship prophaned, by being prostituted to the vilest and most detestable purposes; and by this accursed abuse suffers the saddest *Metamorphosis*, becomes only a Confederacy in sin, a Combination and League against what they account the common Enemies, God and Virtue.

8. These are such wretched perversions of their power, that one would guess it were some great and very considerable weight of *present Interest*, that should thus byasse and distort them. But when that is examined, 'twill be found to lie wholly on the other side. The former Section gave us occasion to discern how transporting a delight it is, to be the instruments of any good to others. But as there is no good can bear proportion with that which is done to the Soul, so certainly to be an Agent in that, must far transcend the pleasure of all other benefactions. He that so dispences his Bounty, as to engage men to Vertue by it, is indeed the magnificent person, outvies the most profuse Donations of the greatest Potentates. They can give but some little parcels of Earth, he gives Heaven, and like a mighty Monarch, hath Kings to do

him

him homage. So he that by well ordering his Family, makes his Servants to be God's, does not only oblige the Common-wealth, but is as it were a Patriot even to Heaven it self; provides it with Inhabitants, and helps to secure it from that emptineſſe and depopulation, wherewith the general wickedneſſe of men ſeems to threaten it. And then in relation to ſuch his Servants, he is of all other Maſters the moſt bountiful and oblieging: they provide perhaps ſome petty Annuities, he gives a ſtate of Inheritance, nay of Eternity.

9. This is a vaſt Munificence, yet that which the arranteſt worldling can have no temptation to grudge. A man may thus without a Riddle give much, yet part with nothing, nay, acquire that very thing to himſelf, which he diſpenſes to others. So that here is no place for the uſual (though unjuſt) Objection of *impoveriſhing ones ſelf*, which is that alone which often deads the reliſh, or diverts the attempt of other Liberalities. And therefore this ſort which is reſcued from that one poſſible allay, muſt certainly yield the moſt vigorous and unmixt Pleaſure: it being ſure, that Bounty has in it ſelf ſo much of agreement with Humane Nature, as will inevitably produce Complacence and Delight, where it is not ſo interrupted or allayed.

10. I might here add *ex abundanti*, that there is likewiſe a *ſecular Profit* attending it. For if *Gentlemen* had their Dependence truly conſcientious, they would be of very much more uſe to them. They might employ them ſecurely, and need no other Spies upon them but their own Conſciences. 'Twould not then be, ſo many ſervants, ſo many Thieves and Harpies, but ſo many Factors and Traffickers for the Maſters advantages. So that here again their own intereſt engages them to this Care: though

though I confeſſe 'tis to be wiſhed, that the former more ingenuous Motive may be ſo prevalent, as to ſuperſede all uſe of this; it being very unreaſonable that God ſhould need Auxiliaries from *Mammon*: Yet as once the *Iſraelites borrowed of the Egyptians*, ſo it may not be amiſſe to make this inferiour conſideration a ſtep to the other more Noble: that even they who have yet no guſt of that more Heroick Pleaſure, may on the intuition of this Worldly advantage, endeavour to improve their Authority to the Spiritual good of all that belong to them.

11. But from no part of this Performance may they reap ſo rich a ſatisfaction, as from that which is exerciſed towards a *Friend*. For as their concernment is nearer in him, than in the former more diſtant Relations, ſo the Pleaſure of doing good to him, muſt proportionably encreaſe; as that heat is moſt intenſe which is conveyed by the neareſt Reflexion. He who ſo maintains his vital ſtation in the great Body, as to ſympathize with every Member of it, muſt yet neceſſarily have the moſt acute ſenſe of what befalls thoſe parts, to which he is moſt immediately conjoyned. But there is no ſtricter Union upon Earth, than that of a virtuous *Friendſhip*; and then what can be more ſatisfactory, than to preſerve or advance the Health of that, whoſe Maladies himſelf is ſure to feel, to improve and benefit that perſon, who is thus become a part of him? Perſons of qualitie love to deck and imbelliſh the place where they inhabit, abhor to dwell in a Stie or Dungeon: but Friends dwell in each other; and therefore cannot but be delighted in beautifying and adorning thoſe Mindes they have thus choſen to live in, in purging them from all foulneſſe and pollutions, and rendring them as pure and immaculate; nay, as ſplendid and illuſtrious, as is poſſible. Certainly, there is nothing upon Earth

more raviſhing, than a *Friendſhip* thus entertained. 'Tis ſome Anticipation of Heaven, where thoſe lines of Love which ſtretch themſelves to every part of the Circumference, do all meet in God as their Centre. It is indeed that which ſurmounts the poſſibilitie of an exact deſcription, and reſerves its full diſcoverie to be the prize of Experience. Let it be tried, and then I doubt not, but he that hath made the Experiment, will readily atteſt the pleaſure of thus imploying this part alſo of his Authority.

SECT. VIII.

Of the laſt advantage, that of Reputation.

1. THe laſt advantage is that of *Reputation* and *Eſteem*: which is generally preſumed the due of Perſons of Quality, unleſſe where ſome perſonal unworthineſſe hath cut off the Entail, and forfeited that right. And though theſe days have taught the Vulgar to defalk much of that reſpect which former Ages paid to Superiours of all ſorts; yet I cannot think the *Levelling Principle* has ſo univerſally diffuſed it ſelf, as totally to raſe out all Impreſſions of Reverence towards them: ſo that there ſtill remains ſomewhat of this Talent for them to negotiate with. It will be their part ſo to manage and diſpoſe it as to bring in profit to their Lord, by making it alſo an Engine to draw men to piety and virtue.

2. This they may ſometime do by *Counſel*; to the ſucceſſe whereof there is nothing more contributive than an eſteem of the Adviſer, moſt men being rather apt to conſider who ſpeaks, than what is ſpoken. And therefore perſons, whoſe Quality and Education have prepoſſeſt them with an opinion of their Wiſdom, have a great advantage towards the working on them. And this it will befit them to make diligent uſe

uſe of, by ſeaſonable advices and exhortations to thoſe whom they ſhall diſcern thus prepared for the entertaining of them, to take all prudent occaſions to recommend *Chriſtian Practice* to them, and by pulling off thoſe diſguiſes which the falſe meaſures of the World have put upon Vice and Virtue, to repreſent them in their true and native ſhapes, the one the object of horrour and deteſtation, the other of love and delight. 'Tis the want of this diſcovery, that has given Impiety ſo free a range: it has dreſt it ſelf up in a counterfeit ſplendour, falſe Gemms and Tinſel-gaudery; and in this glittering appearance it marches on triumphantly, receives acclamations, yea and Obeiſance too, nay commands not only the knees (as every proſperous Uſurper can do) but even the hearts of men. And will none have ſo much Charity, ſo much Zeal for publick Concern, as to uncloak this Impoſtour, and ſhew the dazled World what it is it thus bows to? Perhaps this is lookt on onely as the buſineſſe of Divines; but certainly would *Gentlemen* alſo ſet to it, they were like to prove the more proſperous undertakers. What comes onely out of the Pulpit, paſſes for *the fooliſhneſſe of Preaching*, 1 *Cor.* 1. 21. or for the diſcourſes of thoſe whoſe Trade it is to inveigh againſt ſin. All their *Truſts* being of courſe, and expected, their *Wards* are as well known too, and we dayly ſee vice approve it ſelf an expert Fencer againſt them. But the endeavours of theſe would not be liable to thoſe prejudices: a Blow from them would come (like the Revolt of a Confederate) with the advantage of a Surpriſe. And there is little doubt, but by friendly and familiar conferences, they might many times inſinuate that into mens breaſts, which the more ſolemn and Authoritative Exhortations of Miniſters often fail of.

3. But Counſel will be of little efficacy, if it be not

ſeconded by *Example*. They muſt therefore look their lives be ſuch, as may ſhew they believe themſelves whilſt they go about to perſwade others. He that ſhall with never ſo preſſing Arguments dehort a man from that ſin, which himſelf at the next opportunity committs, will never be ſuppoſed to have any real ill opinion of it, but rather ſo paſſionate a love, that he is jealous any but himſelf ſhould have its embraces. And then ſurely this will be ſo far from averting, that it will excite the appetite of the other to taſte of that which he ſees is thought ſo deſirable as to be Monopolized.

4. Indeed there is nothing by which they have ſo univerſal *an influence*, as their Example. Things that are ſet in ſome high and eminent place, do naturally attract mens eyes to them: ſo that eminency of condition wherein Gentlemen are placed, renders their actions more obſervable. They are like the *City* our Saviour ſpeaks of, *ſet on an hill*, and have by that advantageous ſituation the means of making their *light ſhine farther* then other mens. And therefore it ought to be their conſtant care, by the bright luſtre of their exact and exemplary converſations, to inlighten the whole ſphere wherein they move. Would *Gentlemen* make this their united deſign, what a happy conſtellation of auſpicious Stars would they prove, by whoſe benigne Aſpect the ſterility of Vulgar minds might be cured, and even thoſe Clods be inſpirited and rendred capable of excellent productions?

5. For what can be more *perſwaſive* to thoſe of the lower Ranks to embrace Vertue, than to ſee it made the election of thoſe whom they ſuppoſe to have moſt judgment to diſcern its value, and ſo fall not on it blindfold, and who have alſo all the contrary pleaſures of Sin within their reach; nay proſtrate at their feet, ſuing for entertainment, and ſo are not caſt on it by im-

impotence? What a blur and infamy would it caſt upon Vice, if it were once baniſhed out of *Gentile* company? And how fair a ſtep would it be towards its excluſion out of all? We ſee what a natural aſpiring the lower ſort have to approach to the condition of their betters. And though that being now aimed only at their Pomps and Greatneſſe, be no commendable temper, yet ſure it were much in the power of thoſe emulated perſons to make it ſo. For would they ſo order the matter, that their Vertue ſhould out-ſhine all their outward ſplendors, that it ſhould become the character and diſtinctive note of a Gentleman, to be eminently good, this were a way to conſecrate even Ambition it ſelf, by making it an engine not to rack and torture men, as common ambitions do, but to advance them to all vertuous induſtry.

6. He that deſired to enoble his Family, would then begin at his Mind, caſt out thence all baſe and degenerous Inclinations, and make himſelf a *Gentleman* without help of Heraldry. Thus haply might they deceive men into Piety, and make thoſe Emulations, whoſe firſt riſe was meerly from earth, a ladder wherewith to ſcale Heaven. And how noble, how excellent a charity is this, and yet of all others the cheapeſt, it having that Proverbial property of Charity, *To begin at home*! The being good, is primarily a kindneſſe to themſelves, and to others only by way of reſult, and propagation, and eaſie conſequence. How unchriſtian, unmanly, yea unskilful too will it then be, to deny this benefaction, which has that very argument on its ſide, which is oppoſed to other kinds of Liberalities? That fear of leſſening a mans ſelf which in thoſe contracts and ſhuts up the bowels, is here in all reaſon to enlarge and dilate them: for in this caſe men cannot deny, without their own greateſt injury, and diminution. And ſure 'twould juſt-

ly passe for a prodigie both of malice and folly, for one so to avert the benefiting another, as to incur the greatest damage to himself in avoiding it.

7. But alas, it is not only Charity either to others or themselves, which exacts of them thus to promote Piety among men. They have brought themselves under another more constraining obligation, I mean that of *Justice*, particularly the justice of *Restitution*: for 'tis too visible they have been deeply accessary to its decay. So far have they been from advising and exciting men to good, that I fear their perswasive faculties have generally been imployed to a quite distant purpose. There are few or none, that by their own pious endeavours do at all abate the need of the Priests exhortations; but many that do evacuate their efficacy, by decrying it as the greatest folly, the most unmanly submission, to yield them any consideration. As for their own Counsels, they are too often in earnest, what *Solomon's* was by way of irony, *Eccl.* 11. 9. *Walk in the ways of thine heart and in the sight of thine eyes*, encouraging and animating men to all Sensuality. And if they discern any begin to startle at the course, to entertain but a sober thought of that dismal end to which it leads; he is to be laught out of that *Hypocondriack fit*, taught to look upon it as a spice of Phrensie. The loud noise of roaring mirth is reinforced to drown that poor whisper of Conscience, and by the sound as it were of those Trumpets he is incited to turn to his course, as the horse *rusheth into the battel*, *Jer.* 8. 6. all arts of encouragement used to imbolden him to run fearlesly on to Damnation. This is their one known *Recipe* —— for all pangs and gripes of Soul. And if it be not of every dayes practice, 'tis not, that they have any better method of Cure, but such arts of prevention, such means of stupefaction and obduration, that the disease seldom occurs among them.

8. Nor

8. Nor do they omit to back and ſcrutifie this with proportionable *Examples*: which God knows are ſo many and ſo efficacious, that like a diſmal Cloud they overſpread our whole Horizon. They who are by God deſigned as lights to illuminate all about them, have been the inſtruments of introducing a more then *Egyptian* darkneſſe, thereby exemplifying that Aphoriſme of our Saviours, *Mat.* 6. 23. *If the light that is in thee be darkneſſe, how great is that darkneſſe.*

9. What a deluge of Prophaneneſſe and Impiety at this day overflows this poor Nation, is too viſible, not only by the direct, but the reflexed beams, thoſe ſad Judgments they have brought down upon it. And though there be too many ſprings which feed this Ocean, yet there will ſcarce any be found to have more liberally contributed, than the open and ſcandalous viciouſneſſe of the *Gentry*. They who are placed as Stars in our Firmament, if they dart nothing but malignant influences, what wonder is it, if an univerſal Peſt enſue? 'Tis they that have brought Vice into countenance, made it the mode and faſhion of the times, ſo that people dread the ſingularity of being innocent, and a man may with leſſe peril of ſcorn appear in the moſt ſuperannuated dreſſe, than own the obſolete qualities of Meekneſſe, Purity, Sobriety, &c. How great and fatal a ſnare this *creditableneſs* of ſin has proved, I fear there are too many thouſands of entangled Souls can witneſſe. And on whom can they more properly charge their ruine, than on thoſe who have advanced it to this repute in the world? Mens natural pravity gives them propenſion more than enough to ill; and therefore it hath been the buſineſſe of Laws, both humane and divine, to put a bridle upon thoſe inclinations, by fear and ſhame to reſtrain their inordinacy: but this converts the bridle into a ſpur, when thoſe that ſhould

diſcountenance Vice, thus animate and encourage it.

10. For what a Temptation is it to the vulgar *to run to all exceſs of riot*, when they ſee their ſuperiors have beaten the path before them, and are themſelves immerſt in the moſt brutiſh ſenſualities? Which of them will endure to be ſober, when Drunkenneſſe ſhall be accounted ſo dignifying a quality, that it may make a Peaſant company for a Lord? When *Gentlemen* are Atheiſtical, Clowns will think themſelves very modeſtly wicked, if they be but prophane. And when they hear their Betters diſcharge loud volleys of Oaths, they will ſoon find they are as well qualified for that part of greatneſſe as the beſt. *Their Tongues* are as much *their own*, *Pſa.* 12. 4. and will be glad that by ſuch an eaſie imployment of them they can be *Gentlemen* ſo good cheap. 'Twere as endleſſe as unneceſſary to enumerate the ſeveral ſorts of infection, which the ill examples of great men have diffuſed. 'Tis too obvious in the moral effects to need any other way of diſcovery. And I am ſure it ought to be matter of the ſaddeſt reflexion to all who are involved in that guilt; it being a moſt direful account, which they will one day have to make, who have been the Authors of ſuch miſerable vaſtations, turn'd communities of Men, of Chriſtians, into Herds of Beaſts, nay into Legions of Devils.

11. Every ſin even of the privateſt obſcureſt perſon, carries much of contempt and affront to the Divine Majeſty: but great mens vices are of a yet more giantly frame, they proclaim ſolemn War with Heaven, levy forces, and draw in multitudes of abettors and confederates in their hoſtilities. And God knows this kind of Un-evangelical *violence* the *kingdom of Heaven daily ſuffers*. Oh that the Chieftains and Leaders of theſe unhappy troops, would at laſt think fit to ſound a retreat; that they would, in pity

if

if not to themſelves, yet to their ſeduced followers, ceaſe thus deſperately to ruſh on upon the mouth of the Cannon, the Jaws of Hell! And not only ſo, but that they would alſo endeavour to bring them into ſome terms of accord with that omnipotent enemy they have provoked; by their own penitent and reformed lives teach them the poſtures of humility and ſubmiſſion, as they have formerly done that of defiance. This certainly is that to which common equity oblieges them, reparation of injuries being confeſſedly an indiſpenſable part of juſtice. And certainly there can no injury exceed, nay equal this of betraying men to eternal ruine: and conſequently nothing leſſe then the utmoſt induſtry to repair it can be any competent expiation. God grant all thoſe, whoſe guilt gives them a peculiar title to this admonition, may own their right to it by a particular and ſerious application, ſuch as may for the future ingage them to the moſt zealous endeavour of reforming not only themſelves, but others, for reſcuing their reputation from that fouleſt blot, of being an agent for Satan, and advancing it to that higheſt dignity of being ſerviceable to God.

12. But there is little hope they will rightly conſider the uſe, who are ſo utterly miſtaken in the nature of true reputation. A *man of Honor* is now underſtood onely to be one that can ſtart and maintain a Quarrel, that for every the triflingeſt injury expects like *Lamech*, *Gen.* 4. 24. to be *avenged ſeventy and ſeven fold*; that deſpiſes the Chriſtian precepts of Meekneſs, Long-ſuffering, and Forgiveneſſe, as rudiments of cowardize and unmanly puſilanimity, and has no other meaſure of courage and gallantry, but by an utter oppoſition to all thoſe. And whileſt *reputation* is thus hung only at the point of the ſword, 'tis a very fit inſtrument to deſtroy bodies, but ſure not to ſave Souls. We finde dayly many occaſions to complain

plain of the Tyranny of Cuſtom and Opinion, but ſcarce any where ſo much as in thoſe unjuſt and abſurd Laws they have impoſed in this matter: which were they conſideringly weighed, would ſurely evince them ſuch contemptible Legiſlatours, as would be enough to dethrone and depoſe them from that uſurped Empire they now maintain in the world.

13. To take onely a ſhort and curſory view of them, we ſhall in the firſt place find them to be horribly impious. For what can be more ſo, than thus to tear off thoſe ſignatures of Honour, which God himſelf hath impreſt, and vilifie thoſe whom he hath dignified? God has pronounced that it is the *diſcretion of a man that deferreth his anger*, *and* it is *his glory to paſſe over a tranſgreſſion*, *Prov.* 19. 11. And again, *He that is ſlow to anger is better then the mighty*, *and he that ruleth his ſpirit*, *then he that taketh a City*, *Prov.* 16. 32. But this new notion of Honour proclaims the quite contrary; he paſſes for a Phlegmatick fool, whoſe blood boyles not at the firſt glimpſe of an Affront; and 'tis Gallantry to offer many Injuries, but ignominious Tameneſſe to bear one. It has alwayes been the indiſputable prerogative of *Kings* to be the *Fountains of Honour*; what an impious daring is it then to deveſt him of that priviledge, *by whom Kings reign*? To cancel his Patents, and mark them out as the objects of ſcorn, to whom God gives ſo glorious a teſtimony? Yet thus is it dayly done to the men, whom the *King of Kings will Honour*; theſe are all the Triumphs theſe *Mordecay's* muſt expect; and evidence how much worſe they are then *Haman*, that allot them. Certainly there cannot be an act of greater defiance againſt the Divine Majeſty, than thus to reverſe his Decrees. And upon this hoſtility and oppoſition againſt Heaven it is, that all the *private Quarrels*, and Combates on Earth are (as on their foundation)

foundation) superstructed; so that to initiate a Duellist, his first *Challenge* must be directed against God himself.

14. Nor are these false measures of Honour more opposite to Religion, than Prudence. The glosses the *Sword-men* have put upon the one fundamental Law of *Not bearing an Injury*, have introduced such a multitude of ridiculous Punctilio's, that the next Age will be in danger of receiving the Fable of *Don Quixot* for Authentick History. And I see not with what justice this can laugh at them in him and his Squire *Sancho*, and yet think them serious enough to govern men in their most real and weighty concernments. It would indeed astonish any sober person to consider, what *Chimera's* they are, to which men sacrifice all that ought to be dear to them. How many *Duels* have been fought, how many men kill'd, (when neither of the Combatants were so implacable, but that they could willingly have compounded the matter) onely because they thought point of Honour exacted it, and the declaring it would be inglorious? Certainly the Gallies is a state of perfect liberty, compared with this bondage. And were the Release from those necessarily to infer a subjection to this, were those Slaves obliged thus to become *Gentlemen*, I should cease my wonder why so many of them have despised a manumission. For thus to have a mans Estate, his Life, yea Soul too, at the mercy of Popular breath, (not onely to be lost, but lost by his own act) is a slavery beyond all that the most abject creature ever groaned under. And yet so prodigiously absurd is the World, as to cut this out for the *Benjamin's portion*, make it the especial and peculiar priviledge of *Gentlemen*. They are set upon a Theatre, and as the *Gladiators* of old, must kill one another, onely to entertain Spectators. And who would not think *Bedlam* the

the onely Seminary to breed men up for such a Trade? Yet so universal is this Lunacy, that one may suspect the Institution of that Hospital is perverted, that that incloses onely the sober persons, whilest the Frantick run loose about the World.

15. But perhaps the more Malicious *Duellers* will think themselves exempt from this number, because 'tis their own satisfaction which they design in it: their Enemies bloud will make so delicious a Draught for their Revenge, that they gasp after it, and think it a pleasure well worthy their pursuit. But sure these differ from the former, not as Wise men from Fools, but as a worse Natured Fool from a better. He that would justifie the rationalness of any Adventure, must prove the Prize at least to equal the worth of that he hazards for it. But who that considers he has a Soul, can seriously set it at so contemptible a rate? or what man in his wits, that believes a Hell, will say the pleasure of a Revenge can countervail those pains? Nay indeed, none can with any pretence put it in ballance with the meer losse of Life. For he that is kill'd (as every man may be that fights) can have no sense of that pleasure, and so becomes uncapable of the compensation, if that were able to make it. Nay I shall descend yet lower, and with some confidence affirm, that the uneasie consequences even of the Victory do quite overwhelm the satisfaction. For this I dare refer my self to any of those who have had the unhappy Triumph of a *Murderer*, and doubt not that if they will speak their experiences, they will tell us that the cry of their Adversaries bloud in their Conscience, did utterly extinguish the relish of it in their Fancie. Or if they were persons who were hardned against all sense of Divine vengeance, yet the fear of Humane was abundantly enough to defeat them of that pleasure they expected: so impossible is

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it to *gather grapes of* theſe *thorns*, to reap any contentment from ſo unchriſtian an Attempt. Their Revenge is not compleated without Blood: and if they have it, it proves a Torrent to carry away that imaginarie Delight they projected from it. And then what colour of reaſon can any man bring, why he ſhould thus *ſell his Soul for nought*, and become a *Phlegmick* to Damnation?

16. But *Revenge* has two ill matcht qualities, Blindneſſe and Impetuoſity; and ſo all its darts, though they carry force and venome enough to deſtroy all about them, yet by being ill aimed, revert mortally on the breaſt whence they were ſhot. Certainly there is not in the world a more prodigious Infatuation, than that which rules in this Affair. What can be more ſenſeleſſe, than for me, when a man has done me an Injury, to think to wipe off that by expoſing my ſelf to more? When he has given me the Lye, to invite him to give me the Stab too? Did ever any man attempt to make up a breach by widening it? To cloſe his wound by tearing it further? The Phyſicians indeed talk of a method of curing ſome Diſeaſes by *Majoration*: but ſure injuries are not in the number of thoſe maladies, not capable of that way of remedy. The greater may, 'tis poſſible, overwhelm, but not cure the leſſe, as the more moderate Pains become inſenſible by the ſuperveniency of the more acute. Yet I preſume none would applaud his choice, that ſhould call for the Rack to drown the pain of a cut finger, which yet is no hyperbolical Embleme of this ſort of Revenge.

17. But beſides all this, our *modern Gallantry* is treacherous to it ſelf, confutes its own pretenſion, and whileſt it vainly aſſumes the Monopoly of Courage, is indeed the meaneſt Cowardiſe in the World. That by which we uſe to diſcriminate baſe fear from juſt caution,

caution, is the formidableneſs of the object feared. No man is reproached for not ſtanding the inundation of the Sea, but to quake at ſtepping over a Gutter, would be a ridiculous timorouſneſſe. 'Twould be neither wonder nor ſhame to run from the purſuit of a Lion; but to be chaſed by a barking Whelp, is the property of an Hare, not of a Man. And according to this meaſure, what wretched Cowards are our greateſt *Hectors*? For what can be more contemptible than thoſe unjuſt Scorns of men they ſo tremble at? Which if they were ſure to be univerſal, yet what real ill can they do a man, who does not by his own fancy lend them an edge wherewith to wound him? But neither can this be the Caſe, till all both Chriſtianity and Sobriety be quite worn out of the world. For to a Chriſtian, 'tis certain the irreligion of Fighting a Duell would be the moſt infamous thing, and even to a ſober Heathen the folly of it would be ſo too: ſo that he can be in no danger of either of their Reproaches, for declining it. And when theſe are ſet aſide, who is there whoſe cenſure can be at all conſiderable? Yet this ſo pitiful deſpicable thing it is, which ſo terrifies and amazes them. And how ſhall we define Cowardiſe, if this be not it?

18. And as it has the nature, ſo has it the Fate of it too, which uſually is by fleeing an imaginary danger, to fall into a real. Men fight, that they may not be thought Cowards; and by fighting they do not only become indeed ſo, but alſo ruſh themſelves upon other far more formidable miſchiefs, run from a Scarcrow into a *Precipice*. And now what a Riddle is this thing they call *Gallantry*, which ſo ſtartles at the weakeſt noiſe, yet ſtands undauntedly the ſtroke of a Thunderbolt? They who ſo dread the reproach of vain impotent men, do yet confidently encounter the anger of the omnipotent God; and if Valour and Fool-hardineſſe

neſſe were not very diſtant things, would confute my whole argument by making it evident, that they dare be damned. Thus by a ſtrange kind of inverted operation, their Fear makes them bold: would God that *Antiperiſtaſis* might go on to work, till that Boldneſſe have again brought them to a fear, I mean that penitential Fear, proper to thoſe who thus delibetatly provoke the Divine Majeſty.

19. And that very *Deliberation* is a circumſtance of ſo great an enhancement, as unmeaſurably heightens the ſin. Sudden acts may be capable of ſome alleviations by the ſurprife they make on a mans ſpirit: but contrived and premeditated Crimes can have no milder appearance then of obſtinate Rebellion. And this aggravation can ſcarce ever be wanting to a *Duel*; many hours, if not dayes, intervening between the deſignment and the execution. And in that interval 'tis not poſſible for all the Opiate Receits in Satan's Diſpenſatory to keep the Conſcience ſo drowſie, that it ſhall not ſtartle, but it will undoubtedly repreſent to a man the horrour of that he is going about: which is no leſſe than the engaging himſelf in a double Murder, his own, and his adverſaries. For the wilful hazard of both faſtens on him the guilt, though both happen to ſurvive the Combate. But if it be his own fate to fall (as he has much reaſon to expect, who thus puts himſelf out of Gods protection, may dares his vengeance) what poſſible hope can remain for him, who thus dies in that very act of the greateſt ſin? We are generally apt to think but uncomfortably of thoſe who *make away* themſelves: but certainly many of thoſe deſerve to be Canonized, in compariſon with a man that dies in *Duel*: the Principle of that being often an exceſſive Fear of God, which ſure is leſſe culpable, than a profane contempt of him. Beſides, the temptation in that caſe is uſually

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more violent and impetuous; it being (if not begot, yet) cherisht and fomented by Melancholy, the most untractable and obstinate of all humours: whereas the suggestion to this hath no such Auxiliary to aid it, the original of Quarrels being frequently from too free a Jollity. And lastly, that of how heinous a kind soever, is yet but a single sin, whereas this, as I said before, involves a twofold guilt. And of how crimson a colour must that soul appear before God's Tribunal, that is thus double-dyed in Bloud!

20. And now who can choose but cry out in the Prophet *Esay's* style, *Hear O Heavens, and hearken O Earth*! What strain of wonder and amazement can bear proportion with the desperate madness of men, that can thus knowingly and consideringly rush themselves upon such unspeakable mischiefs? Especially since here they want even that miserable reserve which serves to embolden them to other sins, *viz.* the hope of a future repentance. For those that make but the slightest measures of that, can scarce fancy any opportunities of it in this case: since to him that dies there seldom remains any space of interval between his sin and his death, no time for those clouds to gather, those penitential showres to descend, which should wash away his bloud-guiltiness; or if there did, yet what expectation is there he should imploy it to any effect? Such presumptuous considerate sins naturally work an obduration in the heart, which nothing but an extraordinary grace can remove; and after such an high and daring provocation, 'tis very reasonable to expect God should withdraw even the lowest degrees, but sure not that he should add higher.

21. These Considerations are all of them so obvious, that they naturally suggest themselves. And certainly they are so weighty and pressing, that 'tis a Prodigy to see they should be so universally ineffectual:

effectual: which can proceed from nothing but the want of close and serious application. Would men dare but to meet single with their own sober thoughts, 'twould certainly supersede all other *Duels*. There remains therefore nothing more for me to add, but to invite them to this one encounter, to beseech them to grapple a while but with the force of Reason, a Combat of all others the securest, where to be subdued is more glorious than to conquer in any other: and when it has despoiled them of that false courage, which exposes them to such dismal ruines, to permit it to re-inspirit them, with a true one, such as may give them daring enough to stand up against this so more then Barbarous a custome; to endeavour to banish it out of *Christendom*, and so take off that Reproach which our profession lies under from so impious a practice, which having no other Tenure but Prescription, there needs nothing but Desuetude to destroy it. Let every man for his own part strictly abstain from it, and avow the doing so, and then by ceasing to be a Fashion, it will cease to be at all.

22. But the misery of it is, no man will assume to be *leader* in this so noble an Enterprise, to begin this so necessary a Reformation: which though it have so much more of compliance even to carnal Interests, than 'tis contrary, that I doubt not many wish it were universal; yet till it be so, they think 'twill be uncreditable to any particular person. But were that the certain event of it, it's sure that reproach ought to be despised, when it comes in competition with Duty. In this case the resolution of *David* (as great a *Sword-man* as any of them) is most proper; *I will yet be more vile than thus*, 2 *Sam.* 6. 22. And certainly a man cannot passe a more glorious Martyrdom, than to suffer ignominy upon such an account. I am sure 'tis a real shame to see that men can offer violence to

all their dearest complicated interests to comply with that unchristian custome, yet cannot crosse a single imaginary one, to suppresse it.

23. Nay the truth is, they create Punctilio's in this case, by which themselves will not be govern'd in any other. In a common *Fire* does any man suspend his own endeavours, till he see the whole Town running to quench the flame? Or if one of these popular persons had been of the *Philistines* company, *when the house began to fall*, *Judg.* 16. 30. would he have so dreaded the singularity of a solitary escape, as not to have attempted it, till sholes of others had led the way? We have had some experience, under what prejudice a *publick Act* falls, that is by its makers precluded from being a president. And sure these men do tacitely (yet very intelligibly) accuse the unreasonablenesse of this fear, whilest they confine it to this single instance. And methinks 'twere but just, they should be required to be consentaneous to themselves, and act in other things by the same measures; which would prove so sharp a penance, as were more likely to reduce them to sobriety, then all the force of Argument.

24. But besides this severe Remedy, there is sure an *Antidote* against this *Malady*, a way to separate the Duty from the Contempt which their fancies have so closely annext to it: and that is by making their lives so uniformly Christian, that it may be evident, 'tis Conscience, not fear that works with them. Without this I know indeed no security from reproach. For to see a man who tramples upon all other commands of God, catch up this, as a Buckler against a Challenger, who can be so blindly charitable, as to impute this to any thing but Cowardise? But when the whole tract of a mans Life is one continued course of Obedience, no man will expect he should violate that upon

upon this occasion. To this may be added a cheerful and free exposing himself to all warrantable dangers, when any publick occasion of hazard is offered: if he then shew himself daring, 'twill be apparent, that 'tis not the fear of Death, but Sin, which locks up his Sword from private *Duels*. Or when there is no opportunity of this active valour, let him approve his passive by a contented, nay joyful submission to any suffering that attends the discharge of a good Conscience: and of this there is little fear (in these days especially) to want occasions. He that does this, will be in no danger to be defamed for declining *Duels*: but on the contrary such an equable piety will extort reverence from all; there being such a venerable amiability in it, that the most profane do even against their will bear it some inward respect.

25. Let not men therefore pretend the *Fear* of *Reproach*, as an Excuse, since here is so ready a *Salve* to that Objection: but let them by an assiduous practice of all other Christian Virtues, render this also secure to them, and qualifie themselves for the propagating it to others. And Oh, that we could once see all other quarrels amongst *Gentlemen* converted into this one holy contention, who should be forwardest in this Heroick attempt. 'Tis the false notion of Honour, that is one of Satan's principal Citadels, like *Zion* to the *Jebusites*: and the assaulting of that, would be an atchievement of so much glory, that he that could prosper in it, might justly challenge the dignity which *David* there promises, 2 *Sam.* 5. 8. *of being Chief and Captain*. Here then they may lawfully quench their thirst of Honour, yea and that of Revenge too, by wrecking their utmost malice on this their so grand Enemy. Let it be remembred how long it hath befooled and cheated the World, and be exposed to all the shames and detestation of a discovered Impostour.

Nay let it be brought to a ſolemn Arraignment, thoſe innumerable Murders, of which it has been guilty, charged on it, and proſecuted to death, ſo utterly extinguiſhed, that it may never again appear in the World, whileſt all good men applaud the juſtice, and ſay, *So let all thine Enemies periſh, O Lord.*

26. Having thus reflected on the common *Abuſes* of *Reputation*, all that remains is to conſider how injurious men are to themſelves in their ill managery of this Talent, which might be improved not only to their final account, but even their preſent pleaſure. For firſt, he that by ſeaſonable advice reſcues any man from a courſe of ſin, will infallibly feel ſo unutterable a complacency in having done ſo, that he will find he was kind to himſelf, as well as the other, and will have no temptation to think himſelf improfitably imployed, though that were to be his only Reward. This bringing ſinners to repentance is ſo noble, ſo tempting a deſign, that it drew even God himſelf from Heaven to proſecute it; and that not by cheap and eaſie means, but by all thoſe ſufferings, which humane Nature moſt trembles at: yet ſuch was *the joy* of Man's ſalvation, which was *ſet before him*, as enabled him to *endure the Croſs, and deſpiſe the ſhame*, *Heb.* 12. 2. How rich a bargain will it then be to a man to partake with him in that joy, to ſhare with him in that prize, upon ſo much eaſier terms, to pay but a little breath for that which exhauſted his blood, and to become (in a lower inferiour ſenſe) a Saviour without a Croſs?

27. In like manner, he that by a ſtrict and exemplary converſation ſets himſelf up a *land-mark* to direct men in this turbulent and dangerous Sea, his light, 'tis true, goes forth to others, but the warmth and cheriſhing heat of it remains within his own breaſt. What chearful, what exulting reflections may he make upon himſelf, that can make good St. *Paul*'s proteſtation,

on, *Acts* 20. 26. that *he is pure from the bloud of all men?* That he hath not by any ſcandalous example enſnared any ſoul, but on the contrary hath by poſitive illuſtrious acts of Virtue endeavoured ſo to adorn his Chriſtian Profeſſion, as to draw in Proſelytes not to the Name, but the obedience of Chriſt? That hath made it his buſineſſe to ſtand in the Gap, not only by his Interceſſions with God againſt the Plagues, but by his endeavours with Men againſt the ſins of the Nation, and by a ſteady oppoſing himſelf againſt the inundation of profaneneſſe and licentiouſneſſe, hath invited others to give ſome ſtop to thoſe impure torrents? It has always been accounted ſo glorious a thing to redeem ones Countrey from ſlavery, that men have thought their greateſt hazards amply paid with the Title of a Patriot. But there is no vaſſalage ſo ignoble, no ſervitude ſo miſerable, as that of Vice, and conſequently no attempt ſo worthy, ſo ingenuous, ſo ſatisfactory to the undertaker, as to break that yoke. He that aſpires to no more then a private innocence, is only on the defenſive part, ſtands upon his guard againſt Satan: but he that aims at this ſort of publick Reformations, maintains an invaſive War againſt him, and ſo more ſhakes his kingdom. The reducing of any ſinner is the diſpoſſeſſing him of ſo much of his uſurpt territory, and weakens his Empire in the world. This is indeed the true *Publick Spirit*: which though many have pretended to from whom we diſcern nothing of theſe effects; yet thoſe very pretenſions bear witneſſe to the excellency of the thing, and ought to animate men to be indeed, what ſo many have coveted to be thought.

28. I ſuppoſe I need not go on to the other inſtances: every mans ſenſe, without conſulting either his Reaſon or Religion, will be able to pronounce that 'tis better to be in Peace than Hoſtility, to have a whole

than a wounded body, to keep securely his own station, than to be hunted like a *Partridge on the Mountains* by the *Avenger of Bloud*. The greater is the Miracle, that men who in all other instances devote themselves wholly to their sensuality, should here only abjure it; that when body and soul come in competition, live as if they had no soul, yet upon this occasion can dare, as if they had no bodies. Oh that men should be such ill husbands of their sufferings, and thus enhance Satan's markets! Alas, *Hell* is a Purchase will never be taken out of their hands; how many Chapmen soever they see about it, they may secure their estate there firm enough by those sins they have more gust of: why should they be thus madly prodigal to out-bid the common rate? Must *Gentlemen* buy damnation, as they usually do Wares, dearer than other men? How is Perdition become so amiable, that like *Rachel*, *a double servitude* is judged light for it; whilest Heaven in the mean time, like *Leah*, *is so much despised*, that 'tis thought an injury to have that obtruded on them, though upon the easiest terms? Certainly they are strange transforming *Optiks* which these men make use of. Would God they could be but perswaded, if not to break, yet at least for a while to lay by those false *Glasses*, and behold things in their genuine and proper shapes: and then I doubt not they will discern that Honour to be Infamy, which sets men at defiance with God; and that Reputation then alone becomes estimable, when like a River it pays its Tribute to the Ocean, promotes his Glory, at whose feet Kings (without diminution) cast both themselves and Crowns.

SECT.

SECT. IX.

The Concluſion.

1 WE *have now according to our propoſed method, ſurveyed diſtinctly thoſe ſeveral* Advantages *which* Gentlemen *enjoy, and may ſurely give the ſame Teſtimony, which* Caleb *and* Joſhua *did of* Canaan, *Numb.* 14. The Land which we paſſed thorow to ſearch it, is an exceeding good Land. *'Tis a rich and fertile Soil wherein theſe men are planted, ſuch as hath a natural aptitude and vigour to produce the moſt excellent Fruits. But* Paradiſe *it ſelf required dreſſing, and therefore we find* Adam *had that work aſſigned him in his Innocence. And ſurely theſe his Sons may well ſubmit to the ſame Task: by the faithful diſcharge whereof they may make ſome approaches towards that his priſtine ſtate.*

2. *It need not be again inculcated, that all theſe their Receits have their ſpecial and particular ends in Gods aſſignment. 'Twill be more uſeful to remember them, how nearly they are concern'd not to pervert the Counſel of God againſt themſelves, by neglecting to give them their due expected improvements. For though he be a moſt liberal, yet is he not a negligent Maſter, but keeps an exact and punctual account of whatever he thus delivers out, and will not fail ſeverely to avenge the embezeling of his Goods. Indeed ſuch an abuſe has ſo Fatal an Efficacy, that it quite changes their Nature, converts them from bleſſings to the heavieſt Curſes: would God too many men had not thus exemplified their own deſtructive power, and by a kinde of* Anti-creation, *brought darkneſs out of Light.*

3. *But 'tis pity they ſhould be permitted to ſleep in that darkneſs, which themſelves have made. And therefore if this little* Tract *ſhall fall into any ſuch hands, it muſt avow to come upon that uncivil, yet friendly Errand, to diſturb their reſt, to awake them to ſome Conſideration, and as* Philip's *Monitour was to remember him, that he was but a man,*

ſo to put them in minde, that in the miſt of their freeſt enjoyments they are ſtill but Stewards, *and know not how ſoon their Lord may ſummon them to their own accounts. And with that confuſion and conſternation muſt they appear at the great* Audit, *who have ſo unfaithfully managed their truſt? 'Tis therefore now no longer time to dally, but by an aſſiduous care and diligence to endeavour to redeem their paſt ill husbandry, leſt they run the fate of that evil ſervant mentioned,* Mat. 24. *be ſurpriſed in the midſt of their Inordinacies, and have their* portion *aſſigned them in* weeping and gnaſhing of Teeth.

4. *And now what objection can they poſſibly make againſt this ſo neceſſary a caution, which is founded upon ſuch motives, as ſhould methinks infallibly prevail upon all ſorts of tempers? If they have any ſenſe of fear, here are thoſe terrours of the Lord, which are amazing enough to ſet even a* Belſhazzar *(though with the Cup at his mouth, his Concubines by his ſide)* a trembling. *Certainly he muſt not be only frozen but petrified in deſperate impiety, whom even a glimpſe of thoſe eternal flames will not be able to diſſolve.*

5. *But if* Fear *(though of God) be too degenerous a Paſſion for a* Gentleman *to own, this advice can upon as good grounds addreſs it ſelf to their* Hope: *there is as well the* Joy of the Lord *for the* Faithful, *as the* outer Darkneſs *for the* unprofitable Servant. *For though God have right of abſolute Dominion, and might exact obedience on his bare command; yet he is more pleaſed to ſhew himſelf a Benefactour than a Lord, and therefore deſcends to treat with men by the more gentle, and inviting methods of Promiſes and Rewards. Nay, indeed the end of his Commands is only to make us Capable Subjects of thoſe eternal felicities he deſires to beſtow. And this ſurely is enough to excite men to a diligent negotiating with thoſe Talents they have received, ſince it is indeed themſelves they are trading for. The ſtock it is true is Gods, but all the increaſe of it will by his bounty certainly devolve on them. And therefore as* Naaman's

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Servants thought the cure he was in pursuit of, deserved a submission to the severest Prescriptions, If the Prophet had bid thee do some great thing, wouldst thou not have done it? 2 Kings 5. 3. So surely we may conclude those endless Joys proposed by God, are cheaply earned even by the most exhausting Labours, the most vigorous Tasks.

6. But such is the tenderness and indulgence of our gracious Master, so earnest his desire of his dispensing his Rewards, that he will not trust mens sloth and folly with such a pretence of defeating themselves; and therefore hath annexed no such condition. We have seen, through all the several parts of Duty, which constitute the Gentlemans Calling, that they are of a quite distant frame, not Toils but refreshments, not Yokes but Crowns, such as differ only in size from those Celestial ones to which they tend; so that here is bait even to the greatest Voluptuary. And who that observes how many such there be, would expect this Fruit of Paradise should still hang untouched? Yet such a preposterous Temperance have they put on, that they are proof against all these allurements. Good God! what contradictions are men made up of! It is the business of their lives to pursue pleasures, and yet when those of the most refined and exquisite sort would run into their embraces, they grow coy, and cannot be courted to receive them. We daily see the Devil hath his Martyrs: it seems he hath his Ascetick's too. And so witty is the world grown in creating sins, that they have found out a sin of self-denial. Would God these absurd Mortifiers might be perswaded to remit somewhat of their severity. The most rigid Orders in Religion have still indulged some relaxation, some times of Festivity: why should Satan's Votaries be so much more zealous than God's as to make their abstinences so perpetual?

7. It speaks indeed the Cruelty of that Master they serve, but so it does his Policy also. He well knows that if these Divine Lights should but insinuate themselves, they would soon undermine his whole foundation: so ravishing and attractive

tractive are they, that nothing but a perfect Ignorance of them can be Amulet sufficient against their Charmes. And therefore it is his necessary concern to keep men from ever tasting of them, the least relish whereof would be sure to make them despise all his adulterated Delicacies. So we see he can give some rational account of his part of the matter. But what can Men say for themselves, who play his Game for him, even when their own Souls are at the stake, that at once renounce that Eternal interest, and Present pleasure? This is indeed in David's Phrase, 2 Sam. 3. 33. to die as a Fool dieth. Their hands are not bound, nor their feet put into fetters; no extrinsick hinderance lies on them, why they may not stretch for their Hand to this Tree of Life, and eat and live happily here, and gloriously for ever. And yet like Solomon's Slaggard, they hide their hands in their bosome, and will not so much as bring them to their mouths, Prov. 19. 24.

8. This is so stupid a Folly, as none that pretends to common sense, would in any wordly concernment be guilty of. Will any man renounce a rich unchargeable Reversion, when he is not onely wooed, but bribed by a considerable Sum in hand not to disclaim it? I fear there are few so mortified to Wealth, as to do it upon the score of Self-denial; and sure no man would be thought in his wits, that should do it upon any other. For what jealousies soever he had entertained of the Security or Value of that future Estate, yet the present visible profit would deserve his consideration. There is but one circumstance imaginable, that could reasonably avert him, and that is the suspition of Deceit, that the Coin which is offered him is false and adulterate. And that I may not be under a necessity of pronouncing so many men mad, I shall suppose it not unlikely that this scruple may occur to them in the present Case. They have so long brought all their Bullion to Satan's Mint, suffered him to stamp their Pleasures, that none will now passe for current with them, which has not his Impresse: and upon this account 'tis too probable they

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may distrust the validity of the present payment, disbelieve the pleasantnesse of those Duties I have here recommended to their Enjoyment, as well as Practice. Nor shall I desire to impose on their belief, but shall very willingly waive their Faith, and appeal to their Sense. But then they must remember, that that is uncapable of judging by any other means but Experience: and therefore if all that has been addrest to their Reason be ineffectual, that remains as the last reserve for their convincement. Let every one of them seriously and conscientiously set to the Practice, (and allow onely for so much of difficulty, as naturally attends the interrupting a contrary Custome) and then let him if he can, doubt of the Pleasure. Let him allow himself but this one Medium to infer it, and I shall desie his dissent to the Conclusion. Let him sow with me this handful of Seed in the Tears of true Contrition for remembring his Duty and Interests so late, and I shall rest confident he will reap in joy *in this World, and carry the news of it to another, even thither also* bring his sheaves with him, abundance of Fruit to his account, *be blest here, and crowned eternally.*

FINIS.

PRIVATE DEVOTIONS.

A Confession.

O Blessed Lord, I thy wretched Creature, thy not only unprofitable and slothfull, but wicked Servant, do here prostrate my self at thy Feet, humbly acknowledging that I have most perversly and most treacherously misemployed those many precious Talents wherewith thou hast intrusted me.

I have, O Lord, unworthily abuſed thoſe common Mercies which thou haſt afforded me as a Man, and a Chriſtian, my whole life having been a continued reſiſtance to the Dictates both of Reaſon and Religion. But I have yet farther perverted thoſe more ſpecial Liberalities of thine, whereby thou haſt eſſayed to vanquiſh and melt an ungrateful heart. My knowledge hath had no influence on my Choices, But I have obſtinately purſued thoſe ways, which I knew led to the Chambers of Death, and by advancing my Sins from Ignorances to Preſumptions, hath ſerved only to render me liable to the greater number of ſtripes. That Wealth whereby I ſhould have glorified Thee, and ſuccoured my Brethren, I have converted into fuel to maintain and accend my Covetouſneſs, Pride and Luxury, ſo levying War againſt Thee with thine own Treaſure. Thus unfaithful, O Lord, have I been in the unrighteous Mammon; and who then ſhall commit to my truſt the true Riches? I have waſted that time thou haſt given me, to work out my own Salvation, vainly and impertinently, nay often ſo viciouſly and impiouſly, that Idleneſſe, though a Crying ſin of *Sodom*, hath been the ſilenteſt of my guilts, the greater portion of my days having been devoted either to the purſuit or injoyment of my bruti ſh Pleaſures, ſo making it my buſineſs to provide for the fleſh to fulfill the luſts thereof; and of thoſe many days and years thou haſt afforded me, how few minutes are there of which I can give any tolerable account to Thee, or my own Soul? Nay, O Lord, as if my ſingle and perſonal Impieties had been too little, I have propagated them to others, and have made that authority and eſteem, which thou gaveſt me for better purpoſes, the means of enſnaring all whom my Intereſt or Example could ſeduce. And now, O Lord, how unknown aſtoniſhing a weight of guilt do I lie under,

that am to anſwer for ſo many ſins of other men, as well as my ſelf, that have thus been a ſnare on *Mizpah*, and a Net ſpread on Mount *Tabor*, the Inſtrument of entangling and betraying ſo many Souls? O merciful Lord, who delighteſt not in the death of a ſinner, look with pity both on them, and me; Give me a ſincere and earneſt Repentance, for my own offences, and if it be thy bleſſed will, make me ſome way inſtrumental to the begetting the like in them, that I may be as contributive to their Recovery, as I have been to their Fall: And let the conſciouſneſs of my great ſloth and unfaithfulneſſe in all the parts of my Stewardſhip, excite me to a more diligent and induſtrious improvement of all thoſe advantages thou haſt put into my hands, for thy glory, the benefit of my Brethren, and the eternal joy of my own Soul. Grant this, O gracious Lord, for his ſake who came to call ſinners to Repentance, Jeſus Chriſt our Lord.

A Thanksgiving.

O Moſt gracious and moſt bountiful Lord, who doeſt good unto all, but haſt in an extraordinary meaſure abounded to me thy unworthieſt Servant. I deſire with all exuberant thankfulneſs of heart, to confeſs and celebrate this thy great goodneſs. Lord, Thou haſt not been to me a Wilderneſs, a Land of Darkneſs, but haſt cauſed my Lot to fall in a fair ground. Thou haſt not only given me a Natural, and a capacity of a Spiritual life, but haſt alſo enriched me with many advantages for the comfortable ſupport of the one, and the happy improvement of the other, above what thou affordeſt to multitudes of others. Thou haſt liberally given me of the dew of Heaven, and fatneſs of the Earth, an Aſſurance of all thoſe good things which may both oblige and aſſiſt me chearfully to ſerve Thee. O let not my Heart like

Gideon's

Gideon's Fleece remain dry, whileſt all about it is thus plentifully watred from Heaven; but give me, I beſeech thee, ſuch a ſenſe of thy Mercy, as may expreſſe it ſelf in a conſtant and zealous Obedience. Thou haſt done ſo much for this meaneſt Plant in thy Vineyard, dreſt it and fenced it about with thy Grace and Providence; and having built a Wine-preſs, mayeſt moſt reaſonably expect ſome Cluſters to be brought to it at the Vintage. O let not ſo gracious, ſo equitable a demand be fruſtrated, when thou lookeſt it ſhould bring forth grapes, let it not bring forth wilde grapes; let not thoſe Advantages I enjoy above others, tempt me to exalt my ſelf, or deſpiſe them, but grant me always to remember that it is Thou only that makeſt me differ from another. Lord, let thy methods be my Documents, thy Diſpenſations of Indulgence towards me, the Engagements and Bands of the cloſeſt and moſt inviolable Duty, that that Eminency of condition wherein thou haſt placed me in this World, may be an effectual Admonition to me to be eminent in Virtue, that Men ſeeing my good Works, may glorifie Thee my Heavenly Father, through Jeſus Chriſt our Lord and bleſſed Saviour.

A Prayer.

O Thou moſt Righteous and Impartial Judge, who deſpiſeſt not the mean, nor acceptest the perſons of the Mighty, Make me alwayes to remember and ſeriouſly to conſider, that none of thoſe outward Priviledges I enjoy among men, can exempt me from thy ſevere Tribunal, but that I ſhall one day be brought to Judgement, as for all that I have done in the fleſh, ſo particularly for thoſe ſpecial and peculiar Advantages, whereby thou haſt determinated me from my meaner Brethren: And oh let theſe Terrours of the Lord timely perſwade, yea conſtrain

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me to a chearful imploying of all I have received, to those ends for which thou hast bestowed them. Lord, grant that the Knowledge thou hast given me may have such an efficacy on my Practice, that it may always guide, never upbraid me. And as thou hast opened thy hand wide to me in temporal Plenty, so enlarge my heart in Thankfulnesse toward Thee, and in Compassion and Bounty toward thy poor Members: I am not straitned by thee, O let me not be straitned in my own bowels; let neither Covetousnesse nor Riot make me poor in the midst of Riches, but grant me that true Enjoyment which consists in a Charitable dispensing of them, that forsaking all the unsatisfying nauseated pleasures of Luxury, I may purchase to my self that more solid transcending delight of succouring the distresses of my fellow Christians. Lord, suffer not my Wealth to be only a lading with thick Clay, nor the Rust of it to bear witnesse against me, but rather make me of the number of those that need relief, than of those who want hearts to give it. And since in thy gracious Providence thou hast placed me in a condition of ease and vacancy, O let me not pervert it into a life of Idlenesse and Sensuality, let me not be lesse, but better busied then other men. O never suffer me to incur the guilt or reproach of being more remisse or indifferent in my entercourse with Thee, than others are of their traffique with the World, of having lesse care of my own and other mens immortal souls, then they have of their corruptible bodies; but make me so industriously to husband every minute of that precious Time thou lendest me here, as may be in order to a blessed Eternity both of my self, and as many more as thou shalt put within my reach. O let not any persons ever have cause to accuse their relation to me, for betraying them to Sin here, or Misery hereafter; but grant that all that

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are under my care or power, may receive such wholsome influence from me, as may nourish all Christian Practice among them; And, Lord, grant that my Example may be such to all, that I never prove to any an occasion of Falling: Let me never contribute to that power and empire which Vice has gotten in the World, but with a steady courage oppose all Impiety, how customary or successful soever; Let me think nothing Honorable, but what bears Thy stamp and impresse on it, but engage, and animate, and inflame my benumm'd breast, to the most eager and vigorous endeavour of recovering discountenanced Virtue to some esteem and reputation among men. And, O Lord, grant that by an assiduous Practice of all Duty, I may arrive to such a gust and relish of it, as may utterly supplant any sensual delights in my own heart, and may also qualifie me experimentally to assure others how sweet the Lord is, that I may be an effectual (though unworthy) Instrument in thy hand of drawing many to the Obedience of Christ, and that renouncing all the vain torturing Ambitions of this world, I may aspire to no other honour but that of being approved by Thee as a good and faithful Servant; that by thy mercy, having my Infirmities covered, and my Sincerity accepted, I may at last be admitted into the Joy of my Lord, through the merits of Jesus Christ my blessed Saviour and Mediatour. *Amen.*

FINIS.